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A Great Woman Grapples With a Great Question

WHILE READING HISTORIC LORE.

THE RACE PROBLEM IN A NEW LIGHT.

Let Our Foolish and Weak Men Read and Learn from a Woman How to Think.

Colored Ladies, be Proud of Your Sex. An Intellectual Giantess Speaks.

After Columbus discovered the new world (which was not at all hidden, for the Northmen knew it) expeditions were undertaken by different European nations, who made settlements in various parts of it. While some explored, others colonized; but the miasmata of the marshes and fens treated them, as in the days of Odin and Freya, the dragon of the Runic mysteries, treated those whom Doom had marked; nevertheless, in the face of that overwhelming fact, a *problem* had to be solved(?), the swamps were to be transformed into fertile fields that grain could be had for sustenance, the vast wildernesses were to become oases, the mines were to give up the treasures that they held in their bowels. For this mammoth work, laborers were to be found. The Europeans could not stand *that* music; they had tried and tried, but they had failed. Thus countless numbers of Indians were made to work the plantations and mines; but, alas, like their white agnati, they were unequal to the task. They died from the arduity of the labor as if they had been by pestilence stricken.

In 1562, John Hawkins, of Plymouth, England (knighted in 1578), solved for the New World the labor problem. He iniquitously took to the West Indies 300 Negroes from the coast of Africa, whom he sold in St. Domingo, as perpetual slaves to do the monster work in that island which the poor Indians were incapable of doing. The unrighteous way was now opened. England, who bears the palm for enterprises (even ignominous ones), kept her ships on the seas for the slave traffic until this century came. She annually tore, by brutal force, from Africa, 38,000. Of course, that amount of human cargo, from *excellent* treatment, never reached the new world. In 1619, a Dutch vessel, moving in the wake of England, entered the James river with Negroes, of whom twenty were bought in Virginia and the others elsewhere. The next year the culture of cotton was begun. The felonious transaction grew to so odious a craft that in Hayti, the land which first groaned from the nefarious business, the beings who had neither social nor civil rights because they were robbed of their manhood, became incensed with a justifiable wrath, and in 1791 they hurled into the faces of their immoral torturers the chains and fetters which they had manufactured into weapons of war. What God did not give to Spartacus and his comrades He, the fountain of justice, accorded to them. He gave them the victory over their brutal and brutish oppressors. January 1, 1804, that agglomeration of slaves made a people read from the great altar of liberty their act of independence.

A society for the suppression of the slave trade was founded in 1787, under the leadership of Wilberforce, Clarkston and others; *but*, had the slaves of Hayti not been blessed with success, although the subject was kept open before parliament, it never, never would have passed the act in March, 1807, making the trade in slaves by British subjects illegal, and finally on August 30, 1833, to pass the emancipating act, but giving twenty millions sterling as compensation to the planters for their loss (?) of their beasts of every burden. The official ennumeration of those camels and elephants were 770,000, and their liberation was accompanied by a system of apprenticeship, under which they were bound to serve their masters for a period of seven years, and after the expiration of that specified time, they were to go to the dogs. They had been, without their consent, torn away from Africa for that ignoble purpose.

Although France, from the demolishing of her Bastile in 1789, wrote above her laws "Liberty, Equality and Fraternity," she remembered not the beings held in abject thraldom, treated worse than the brutes of the fields in her colonies, until in 1848, but, to her praise, as she remembered them, she gave to them the full prerogatives of citizens; no apprenticeship, no semi-serfdom, no hounding, no calumniating, no lynching—they were human beings instated in their rights.

In the United States, a beautiful phalanx of both sexes not only held aloft the lamp of anti-slavery, but they went round the walls of that demoralizing Jericho, undermining it with the blasts of their ram's horn. Although it is not given to every abolitionist that his or her name should embellish the happy pages of history, yet still, each and every one, the known who did largely, the unknown who did splendidly well secretly, as if by stealth, stand but as priceless gems in the golden circlet of anti-slavery, their names are written in the great volume of God's memory, and every GRATEFUL soul, in whose veins course Afric's blood, thinks of them as true and sincere friends. To prove that the Negro is of the same intellectual idiosyncrasy as his white agnati, some of the philanthropists of the United States, in 1822, founded on the coast of Upper Guinea, in Western Africa, Liberia, a republic as an asylum for freed Negroes, that they might develop their faculties that the maelstrom of degrading servitude had cramped and stultified.

In 1845 Fred Douglass, the ex-slave, the peer of L'Ouverture, came forth for his race; of the noble abolitionists he is, forsooth, after Toussaint and his people, the greatest, for he had, like unto him and them, an interior knowledge and experience of the baneful evil of slavery that no white abolitionist had. In 1852 Mrs. Harriet Beecher Stowe fell in the ranks and file, blowing her blasts with her "Uncle Tom's Cabin." In March, 1861, Abraham Lincoln was installed in the presidential chair. With his installation came the dreadful civil war; but, bearing in its flank the grand PSYCHOLOGICAL day, while the Union guns were vomiting their sacred ire on the iniquitous institution, immortal Douglass was urging pure, noble Lincoln to issue the emancipation proclamation, and, like a holy ointment, it was poured forth. The dismal cloud that veiled justice was blotted out—the highest attribute of God once more shone in all her splendor—but alas, to be soon redimmed, for while the emancipation was still in swadling clothes, the Negro was daily hounded and murdered; not because he was then a runaway, but because he was a conspirator, an assassinating schemist, arson was foremost in his thoughts; his soul, if he had any, was malignancy—so there was no escape for him! But *time*, that great discloser of every event, brought for the detracted, as for the ineximinator, the revealment of the truth. As the lies glared, they branded the malevolent caluminators, and knowing that from the hideousness of their slanderous allegations, they had fallen below the water mark of esteem and respect of every noble soul, being only of turpitude, they must try to foil. So, with the impudence of the cheat, they veer round and announce that the Negro is an "assaulter and a rapist," and he is mercilessly lynched by their authority. It is very strange that during the war of secession, the Negroes of the south were the guardians of the white homes while the masters were in the field of rebellion with the criminal design of perpetuating their bondage, and then they were trustworthy. The "nigger" did not then remember that his mother, his sister, his wife, his daughter had been raped by the white man, and that the time had come for him to live up to *lex talionos*, but now that years are accumulating on his emancipation, that his God-given faculties are expanding under the soft influence of the sweet breath of freedom's breeze—now that his mental and moral character is attaining stature, for he can at will not only follow in the chase of knowledge, but bask freely in its glorious sunshine, it is now that he is an assaulter on the "white woman." Who are his accusers, pray? A mob—a disorderly multitude of whom each of its members, when even not in his blind, furious rage, can murder his mother who rocked him on her knees, and nurtured him with her paps—can with perfect knowledge execute his father. To know that such a nefarious element is tolerated in the Christian United States, where a galaxy of sublimely-fashioned and well-born souls are laboring for the betterment of humanity is astoundingly incomprehensible! . . Is it because the natural nature of the Negro demonstrates that he is grateful, loving, submissive, law-abiding and evoluting, or, is it because he is not a tramp that he is persecuted, given to the mobocracy to be lynched?

Is he not under the *shadow* of the Constitution even like his white brother? The preamble of the Constitution tells us to "establish justice, insure domestic tranquility, etc.; it was ordained and established." Is there any "justice" and "insurance" of "domestic tranquility" in lynching? How do the Articles V and VI of the Amendments of the Constitution read? Article V: "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article VI: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense."

Well, does not lynching breach these regulations? or is there a secret stipulation known only to the mobocracy which permits the Negro to be horribly tortured with impunity?

We do not believe in the existence of a secret clause, for that would be a political apostasy, treason to the Constitution!

The states are strong, virile enough to enforce due respect and regard for the dicta of their Constitution; they are fully aware that outrage begets outrage—a sense of public wrongs begets a sentiment of public wrath. The Negro ought to rest secure in the protection of the Constitution and its guardians, the executive power and congress, even as the Caucasian, his brother. Were the Negroes to mobbishly attack the white man and lynch him, would congress be a body of complacent onlookers? Certainly no! no!

The states are convulsed at the persecutions inflicted by the Turks on the Armenian Christians—so are we; but are the Armenians more worthy of solicitude than are the Negroes in their midst, who were once parts and parcels of their hearts? Is Abdul Hammed II, more guilty and more responsible for the Turkish horrors than are the executive and congress for the outrageous acts of the fiendish mobocrats? We should not like to believe that the United States are apathetic to the Negroes who have not only toiled, deprived of their manhood for two hundred and fifty-seven years, to give them their great wealth, but have given to them without stint accumulated respect and affection. The philosophical and historical synthesis of gratitude surely could not permit indifference to enter into their hearts, but noting their silence, they do seem as if they acquiesce to the atrocities of the mob, for silence at times is not gold, but marks a criminal nonchalance.

Was it that the Negro should be thus treated, that William Loyd Garrison wrote and suffered imprisonment? Has the blood of Lovejoy ceased from speaking on their behalf? Is John Brown forgotten? Is not Susan B. Anthony still alive? Where and when has she declared that she has ceased to believe in the Negro? What must the shades of eloquent Chas. Sumner think? Is raceloving Douglass so dead that his writings and speeches have become anomalies of the past? If every white man who assaulted a Negress were lynched, how should the tale tell? But of course the difference is, the colored girl ought to consider that she is honored, her chastity is of no account, the white man's crime is venial, condign in every respect—he wears an angel's face.

When the Negro in his rambles meets with a shameless, intoxicated pair in their nameless sin, he is seized, no, pounced upon because he saw, and when lynched will tell no tale; so false cries are made, the mobocracy appears, takes hold of him and institutes itself the law, the judge, the jury and the executioner. Who has ever been the witness of the poor, horror-stricken Negro, from alarm and consternation, cannot disavow his crime, to a guilt of which heaven and all its powers know him to be innocent of? And how is it that a white tramping vagabond is always so near the scene of assault and he patiently abides until the assaulting of the "white woman" is over ere he lays his obnoxious hands on the assaulter? Is there any one so feeble, so shallow-minded as to believe that a respectable, dignified and respectful woman would, if assaulted by a colored or white man, seek the mobocracy for redress? The idea alone of the infamy is repellent to a well-bred soul, and that is just what the coarse nature of the so-called "white woman" and her mob fail to understand. She and her mob friends may perchance have heard the word "SHAME," but we are sure that its definition is beyond the stretch of the compass of their intelligence, and every man who is of the mob is fully capable of assaulting his mother, profaning his sister, bartering his wife and raping his daughter!

What do they know about the sacredness of parental, sororial, uxorial and filial ties? They are incestuous as they are fiendish. What do they know about the sanctity that there is in character, the godliness that there is in the breath of the nostrils of mankind, and the holiness that there is in the sanctified affection of the most sacred relations of life, when from their birth, they have never lived but within the precincts of libidinousness, where alcohol and every immorality holds high revelry. Their natural nature is unclean and impure.

Taking the Negro as an entity, he is docile and submissive; but should it be thought that the Negro in the United States is becoming obtrusive, encroaching, because the space and place which he occupies are needed for the scum of the nihilists, the dregs of the anarchist, the refuse of the socialists, who have been for some years invading the United States. Let congress, that rudder and pilot of the states, that binnacle and compass of the nation, who have power to coin money, borrow money on the credit of the states, suppress insurrections, repel invasions, etc., give them help and a *limited* time to get out from their midst into Africa, their land and country. Giving them a help to move off will only be a demi-requital for the years of elephantine labor which they gave to them.

Although we disapprove of the careless attitude of the executive power and congress in regard to the lynch system, we do not, however, believe that one true American is in sentiment with the mobocracy, and it is to be deplored that the majority of the true sons of America have been for some time withdrawing from political life, giving place in the forum to the coarse influx, who loudly proclaim: "Ve dun't vant de niggers hair, en ve dun't vant de vimen in praliticks."

In "Signal Notes" of the Union Signal of February 13, last, we read: "Of the 370,605 emigrants who entered the United States last year, about thirty-five thousand only were skilled laborers. The rest, according to the Golden Rule, went largely to the sweat shops, the slums and the prisons." These "*emigrants*" are not Negroes; they are Caucasians—a new order of Huns who will be devouring the niggers, their brothers in black, who toiled and are yet toiling, to devour later on the brothers in white, whose fathers founded the United States. But would the United States have given an asylum to 335,605 African vagabonds? They would most assuredly have considered that "emigration" out of the scope of the fitness of things.

In the Tri-Weekly Gleaner, of Kingston, Jamaica, B. W. I., issue of February 20 last, we read an article under this caption: "A German Scientist in Jamaica." Its introduction is very encomiastic, perhaps because he is a "von." "Herr Dr. Ernst von Halle" is one of the cleverest economists in Hamburg, although he is too modest to say so. His writings are as well known in England as in Germany, yet his personality is of the most unobtrusive character. Dr. Halle is a middle-sized young man, with reddish moustache, which he is continually fingering. He wears black-rimmed eyeglasses." Dr. Halle reminds his interviewer that he is "a German and not an American, and cannot give impressions until he had received them." He (Dr. von Halle) had been to Porto Prince, Hayti, but was reticent on that country; but the thing which itched him sorely in Jamaica is: He was driving along one of the streets of Kingston in a waggonette, when the driver suddenly stopped. "We saw a loaded cart with lumber in front, and without allowing us to pass the African driving the lumber deliberately blocked the streets, by turning his cart round. The driver of our waggonette shouted at him, and we gave him a piece of our mind. Several Africans came up and they laughed and grinned at our predicament. That was the first time I ever saw a Negro laugh in the face of a white man—of five white people (the packsaddle rubbed 'the von' until his back was galled), one of whom was a lady. If he had done that to us in the United States, he would have been flogged and shown his position (lynched perhaps). I wonder if that was the fashion of the Negro in Jamaica." "Oh no, no" interrupted Mr. George Donet, the interlocutor whom the reporter met with the "Herr von," "that is not the custom at all." (Mr. Donet knew that he lied). "I once," said he, "spoke to a black man for impertinence, I said: 'Why a black man in the country is more civil than you are.' "Ah," said the man, "but he is ignorant." Now would white Mr. George Donet have said those words in the presence of black J. Robert Love, M.D., and editor of the Jamaica Advocate? The "von" then asked the "waiter" (they were in the *smoking* room of the Columbia, the ship on which the Herr was a passenger), to "bring this gentleman a glass of Munich," and then the rest of his experiences were (?): "I had brandy cocktails and cocoa cocktails, the finest drinks I think I have ever tasted. I have seen the character of the Jamaica black man, etc."

The Reporter says: "Dr. Halle was the most learned, the most famous on the Columbia." He, the "von," had seen the Negro in the southern states of America, and may have assisted to his lynching; and in Jamaica, with his BIG brain on fire from "cocktails and tobacco," his ignorant, prejudicial feelings rose in high wrath against the Negro, and he regretted that he could not flog him. When he was in Porto Prince he could not count the Negroes which he saw there, and I am sure that scores of them laughed in his "redish moustached face;" but in that city he would have quicker thought of expressing the desire to kick his Kaiser than of "flogging" the Negro. Do not white men laugh in the faces of the black men? Well, why not the black men laugh in their faces? There is no superiority in color! No white man has more claims to respect than a Negro! Toussaint L'Ouverture was far more respectable than John Hawkins and Napoleon Bonaparte. Has Tammany and its compeers the splendid stature of the late Hon. Fred Douglass? When a white man does not wish to see a Negro laugh in his face, all he has to do, without getting himself in a heat, is to close his eyes while the Negro laughs. Of course, we believe that Dr. Halle was "the most learned" and "the most famous" on board of the Columbia; so much for scientific science and witticism; but without any doubt he was the narrowest soul on board of the Columbia! These are just the searchers of emotions and impressions in America and the West Indies, who bring trouble by trying to create disorder. They would certainly be very amusing if they were not iniquitously harmful with their preposterous claims to respect because they are "white." If these "whites" could only know how the broad-minded humanitarians in the United States look on their superciliousness, they would surely cast off their sensitiveness and drink less beer, less Munich and less cocktail, that is, by not drinking them at all—at all!

We wish not only the colored people in the United States, but throughout the world, to take into consideration the great love, the holy enthusiasm, the consecrated zeal which sent out from Hillaboro Mrs. Judge Thompson and her praying band to deliver battle to whisky and every inebriant. Our desire is that they be awakened to the fact that we are a race and, as such, for a purpose. Like the other races we received from the Divine Uncreated, of the breath of lives, namely, animal and intellectual. While this breath of God expands the lungs, pulsates the heart, His inspiration gives both spirit and understanding, and we have no right whatsoever to stultify our intellectual faculties, for He thought it fitting in the economy of His providence to bestow them on us. Thus we must put ourselves in touch with the uplifting. Were the colored people to set their minds in the groove of that beloved daughter of America, that best beloved of the children of the abolitionists, the noble holder of the gavel of the mystic seven of the Wa. W. C. T. U., who dauntlessly from the watchtower of humanity says: "The whole world is my parish and to do good my religion," and who, under an indescribable impulse wrote the Polyglot Petition, which (apart from the gospel of Christ) has no parallel in the world, they would rise as one man, one woman against the nefarious saloons. In protesting against those dens of perdition they will be protesting against the atrocious lynch system, crimes, rage, shame, poverty, etc. In protesting against intoxicants they will be gravitating to the standard of the beautiful and taking their place besides the advanced race. Were Wendell Philips alive he would say to you: "Lift up your heads and do the noble."

Eusebius Cæsarea, the father of ecclesiastical history tells us that Noah was commanded by God to make a will and bequeath the whole of the earth to his three sons and their descendants in the following manner: To Shem, all the east; to Ham, all Africa; to Japheth, the continent of Europe with its isles, and the northern parts of Asia.

Why should we not then, as the descendents of Ham, go to Africa? It is historically known that the children of Cush, the eldest son of Ham; the children of Canaan, his second son, and the children of Misraim, his third son, were a seafaring people. They had arrived at civilization and the luxuries of life centuries before their simpler pastorial and agricultural brothers of the other two families. The first great empires were founded by them. What has caused their degeneracy we do not know, but we know that Africa is ours, and that we ought to inhabit it—make a nation of it. But we must go to it without inebriants; with clear brains to glorify God; we must go with morality. King Kama has proven to the world that the African can rise to the highest guild; his humble kingdom in Bamangwato, is the greatest, for it has no saloons, and in having no saloons there are no prisons, no gallows, no house of shame, no slums, no poverty. The nations that are sustained by revenues drawn from intoxicants, are unworthy of the title of nations, a lacking is in their midst; they can with Lady Macbeth say: "All the waters of the ocean cannot wash the blood from my hands." For such nations give a license to murder, to every crime and every vice; they, as nations, are guilty of infanticide.

When the Lord said unto Abram: "Unto thy seed will I give this land." Abram was childless; years later on, when Jacob, his grandson, was getting away from the wrath of his brother, Esau, the Lord stood above the ladder and said unto him: "The land whereon thou liest, to thee will I give it, and to thy seed." The land was there in all reality and his children made roads to it and the results were, they became a great nation; they entered their Valhalla. The Negroes can also enter one of its hundred gates and be a people. If they will but only be courageous enough to cross the Biforst's rainbow bridge (the seas) they will find their Hela, and as the children of Israel in their day sat, every man under his own vine and figtree, they will sit in the house of the golden door of the Valhalla of nations. Africa is the land and country which the Allfather has given to us, and, however much our plasticity has permitted us to be moulded by American and English thoughts and manners, we ought not to permit those influences to deter us from our duties as a race—on the contrary, they should embolden us to lift her from the dust in which she has fallen. When by the death of Louis XII, of France, the duke of Valois Angouteme became king, under the name of Francis I. He gave to his mother, Louise, of Savoy, the title of "La reine mere." When Napoleon Bonaparte made himself king of the French he gave to his mother Letitia Ramolino, the title of "L'Emperatrice mere." By these titles they gave to their mothers more prominence. Well, only by lifting up with ourselves the mother country, that, as an entity, as a race, we can hope to reach the goal. Every African may not care to go there, just as there are Europeans in the West Indies and in the three Americas who have no desire whatever to go to Europe, we of course see no crime in their opinion. As much as Israel wailed on the banks of the Chebar for Jerusalem—when their captivity was over—even to every man, did not leave Babylon, but they loved Jerusalem; and we say: "Shame, shame, shame on those who having of her blood coursing through their veins disacknowledge her through a foolish, ignorant pride." France and England stand branded in history's picture gallery as two regicide nations, non-obstant. Their children are proud of them! Africa's hue being to her no disrepute—some of her children are so afraid to be thought of as "black." The Americans try to make it cuptremistic by saying: "The colored people," we are grateful to them for that delicate thought, inasmuch as we are so sensitive, but as long as Africa shall be in existence, the appellation of Negro will adhere to us even as Naaman's leprosy to Gehazi.

MARIE DUCHATELLIER.
Isthmus of Panama.

THE bulk of the colored newspapers of this country are not fit for fire kindling. Two-thirds of them no more mention the condition of our race than a dumb stone, and when some do they are afraid to refer to anything connected with the outrages.

THE next step to be taken by the United States supreme court will be to decide that no Negro can enter into the kingdom of heaven. In other words, that all Negroes shall go with them to hell.

A VALUABLE BOOK.

The Book Just Published of Rev. A. L. Ridgel, A. B., Presiding Elder of Liberia, Africa.

REVIEWED BY REV. J. S. FLIPPER, D. D.

Books, and especially wholesome books, are indices of a progressive civilization and like straws show which way the wind blows, manifest the trend of thought on certain lines evincing thereby the attitude of the author in relation to things around and about him, effecting both himself individually and the race of which he is an exponent.

No race can successfully tread the path of civilization without literature of its own; it can, to a degree, make a remarkable showing, but it will be warped and not racially perpendicular, since the literature it uses is the product of a race in many instances dissimilar, and is written to suit its own condition and not that of others; so books should be written as Negro eyes behold things and as Negro brains think and as Negro emotions are excited and influenced. It is not true that in book making the contents have been produced by a careful survey of every point of the compass, taking in the subjects discussed—for prejudices, emotion, adaptation, capability, receptivity and the power of expression all play their part in the art of book making.

The Negro must express for himself what he sees, knows and feels and give the impression which outward objects make upon his mind, and from his own standpoint narrate events and state truths and facts as they exist.

Many books have been written by Negro authors, some commendable and others not worth the paper on which they are printed and yet commendable for the effort to produce something, since nothing can be done without effort and a beginning often betokens a wise and fruitful ending.

But to the point, a review of Rev. Ridgel's book titled "Africa and African Methodism:"

The mechanical work is all that one could wish, when the price of the book is considered, and its literary feature is far above the average Negro author, the language being simple, forceful and grammatically terse, presenting things in a light that knowledge is within easy reach of the most illiterate. It does not deal with philosophical, scientific or metaphysical intricacies, but states plain facts and truths to plain people.

The introduction is written by that greatest of all living Negroes, and now Senior Prelate of the African Methodist Episcopal Church, Bishop H. M. Turner, D. D., D. C. L., and who was better fitted to do this than he? since he has braved the fires of persecution in the reconstruction days of Georgia in planting African Methodism on its soil and crossed the turbulent Atlantic to organize the work of the Church on the shores of far off Africa, and, besides, hurled mighty anathemas against those who have perpetrated numberless wrongs upon the Negro race.

Those who are acquainted with his style of writing need only to read and they know and see Henry M. Turner in every line and thought. Listen: "And even when one dare to enter a protest against existing evils, they will fly to the north and play the scullion through the day and a tissue of abuses at night which is of no practical benefit. It is useless, however, to draw a picture of existing things in a material and moral point of view. The American black man is without a single hero. Indeed, the bulk of them have no proper conception of the meaning of the term." Who, in this age of sycophancy and fawning would dare to utter these words, but the fearless, bold Turner? especially when there are so many who consider themselves the heroes of the race and have in their hands the key to unlock the door for the Negro's entrance into some elysian field.

The preface, as written by the author himself, is concise and presents an apology for the work. He claims for it no literary merit, but the embodiment of truth, characterized with a spirit of meekness and fear of God and a sincere devotion to his oppressed race—a recommendation in many instances higher than that of literary merit "per se," for many works stand out pre-eminently above others for literary merit, but their pages paint the cheeks of truth very often too cadaverously.

The biography of the author is written by the distinguished and eloquent preacher of the gospel, Dr. J. M. Conner, which shows that the author did not spring from a common stock, but even in his conception was surrounded with the holy influences of Christianity, and when he came into this world he breathed, as he first saw the light, the healthful atmosphere of parental religion. This can be seen, when you consider his own words, "I have always desired to be a Christian. I cannot remember the time when I did not pray and beg the Lord to convert my soul." His love for his parents while living and now dead, bring him where the promises of the fifth commandment will have full play upon his soul, the earnestness and energy put forth into the work of the ministry and the fact that he left every work better than he found it, proves the man to be above the ordinary, and, as one had said, "a grand young man" another, "we commend him to the people among whom he may labor as a worthy young man, full of zeal, scholarly, eloquent and profound."

Such is the tribute paid to the author, and now we come to the review of the work proper.

The book is composed of fourteen chapters, eleven of which are upon living and entertaining subjects, and three as sketches of Bishop H. M. Turner, Mrs. Fannie M. Ridgel and the late Rev. G. G. Vreeland. Chapter first is upon "Travels in America," the going around to make the start for that "most wonderful of all continents and about which we know least." This itinerary trip was full of incidents, happy and inspiring, yet mingled here and there by the selfishness of conniving and self-important men whose personal interests shut out the appeal of God's missionary from the people who are willing to help a worthy cause. This chapter relates an amount of personal experience that will, in future, be a lamp unto the feet and a light unto the path. Personal contact and experience give us an abundance of knowledge that can be gained from no other source. It expresses more firmly the poetic injunction:

"Bid me of men beware,
And to my ways take heed;
Discern their every secret snare,
And circumspectly tread.

O may I calmly wait
Thy succor from above,
And stand against their open hate
And well-disembodied love."

CHAPTER SECOND—"VOYAGE TO ENGLAND"—opens up with the embarkation on the steamer "Majestic," the sadness of the departure, the lifting up of the mighty flood of the waves of the great deep, giving an object of study, an humbling of the soul, breathing forth the query: "Who is God?" "How wonderful are all thy works." Here he saw all the works of the Lord and His wonders in the deep as the waves dashed and rolled up as great watery mountains; then realized he the saying of Job: "He maketh the deep to boil like a pot and amid the thundering roar of the mighty waters, pregnant with unsurpassable wonders,"—"deep calleth unto deep." He tells of the awakening of a greater love and adoration for the wonderful display of God's mighty power, for with such scenery and the thought of God's providence came the consoling words of David: "Yet the Lord will command His loving kindness in the daytime and in the night his song shall be with me and my prayer unto the God of my life." Sunrise and sunset are remembered with their resultant reflections. The solemnity of "a night at sea" with a mournful voice of the unseen winds, the deep uproarous irritation of the waters, the distant beauty and magnificence of the sidereal heavens, the queenly brilliancy of the stately orb of night, the arrival at Queenstown, visitation to the museum and other places of interest at Liverpool, the absence of color prejudice in England, Bishop Turner's amusing experience in London at the British Museum, and, as a finale, says: "I was everywhere received as a brother and a gentleman." What a sad and dark commentary on Negro-hating America.

CHAPTER THIRD—"From England to Africa."—Here we have a description of the meager accommodation on the steamship Teneriff, the roughness of the voyage, the crossing of the "ocean graveyard," Bay of Biscay, the narrow escape of Rev. Vreeland, the expressions of Rev. Ridgel's mind after the trying passage of Biscay's turbulency, the call at Canary Island, the philosophic account for its existence, the "optical illusion," call at Goree, the peculiarity of dress, the devoutness of the Mohammedans and their aversion to Christianity, the arrival at Bathurst, the attendance upon divine service and the inspiration showered forth through the power and melody of song; the voyage from Bathurst to Sierra Leone and the thankfulness to God for His care and guidance over such an immense journey; the realization of the fond hope of life to be on African soil; the retrospection and the outburst of an unburdened soul in the expression: "moral cowardice, God despises. Slavery is an abomination in His sight. All men are equal before Him, since He created all."

CHAPTER FOURTH. — "AFRICA."—Here the writer describes with minuteness the size, appearance and population of Freetown, Sierra Leone; the native ambition to be a landlord; the market, with its bustling, busy, noisy yet good humored crowd; the cathedral, Wilberforce memorial hall, military headquarters, benevolent institutions, the philanthropic work of the British government, the employment of colored men in all of the governmental departments, the place Africa once occupied in commercial and architectural greatness, the prejudice of modern historians, the want of unity and race love, the gradual rising of Africa despite criticisms, calumniations and prejudices of those who prefer prejudiced America.

The pregnancy of history with accounts of the Negro in the primitive stage of life, his belief in the necessity of the Negro returning to Africa, where he can be a full-fledged man; the blessings of freedom and independence, the insult and moral ruin of many girls of the race in this country, color division among themselves, disapprobation of wholesale emigration, what Africa needs, slavery, the cause of the Negro's cowardice, the bravery of the African because of the freedom he enjoys, the enjoyment of peace, prosperity, full rights, no prejudice, caste or race hatred. This chapter is inspiring, and stamps falsehood upon the enemies of this great continent pregnant with the greatest future possibilities. It is being developed, railroads and all other modern conveniences are finding their way with the march of civilization into this land of Ham. The gospel is being preached as never before and newspapers are spreading the news of the triumphal march of Christianity, industrial and commercial advancement. David Livingstone, in his travels through Africa said: "The religion of Christ is unquestionably best for man," and, again, "Christianity and modern journalism ought to unite in urging commerce to clasp hands with religion for the purpose of making a common triumph for trade and civilization over the vast continent much of which has so long sat in the darkness.

Journalism and Christianity thus succeeding in making a firm and earnest ally of commerce cannot help leading the way, in the good time of heaven's providence, to most gratifying triumphs of civilization, so that the gloom and misery of centuries shall be dispelled and even Ethiopia shall soon stretch out her hands unto God."

CHAPTER FIFTH—"MISSIONARY POSSIBILITIES OF THE AFRICAN METHODIST EPISCOPAL CHURCH IN AFRICA."—In this chapter the preference for the said church is graphically set forth. The progress the church has made during the years of her operation in the dark continent, the necessity of a true missionary spirit, and the results that will follow.

CHAPTER SIX—"MOHAMMEDANISM IN WEST AFRICA."—Here we have a brief portrayal of the teachings of the Koran, its inconsistencies and tendencies to evil; its strong opposition to true Christianity; the rottenness of the doctrine as taught by Mohammed and his followers, the insecurity of its principles, because, as says the author: "Christ is rejected and the sexual passions of men have control of the higher senses."

CHAPTER SEVEN—"HOLY GHOST PREACHING IS THE 'NULLI SECUNDUS' OF THE WHOLE WORK"—To be without the Holy Ghost in preaching the word of God, is like a wheel without a hub. Special stress is laid upon the importance of having this special power without which no ministry is of can be successful. The church criticism is scored. The need of the Holy Ghost is pressed with much earnestness, because we are to contend against "principalities, powers and wickedness in high places." O, that this chapter could be read by all ministers, that those who want to serve God intelligently, as they say, might be aroused and persuaded to preach the gospel as dying men to dying men.

CHAPTER EIGHT—"SABBATH DESECRATION"—describes the manner in which God's holy day is profaned. It sets forth truths which cannot be denied. Drunkenness, theatres, circusses, excursions, sitting up in pews during prayer, all receive a just and righteous reproof and condemnation. The existence of such things will last until "every member of the church shall have one object—the glory of God and the salvation of man."

CHAPTER NINE—"SYSTEMATIC EMIGRATION ENDORSED"—should be read by African emigrationists, and those who oppose. The author's views are clearly given as to the advisibility of emigrating to Africa, and who should go. Bishop Turner is defended and his critics disabled by the wise and timely saying of the author. The condition and products of the country are carefully told, the increase of the wealth of Europeans, the calamity that would follow a wholesale emigration. This is a chapter to read and consider with deliberation.

CHAPTER TEN—"AN EDUCATED, PROGRESSIVE MINISTRY"—is opened with a full meaning of the word education. The false idea entertained by some upon the completion of a college course, the essential faculty of man considered, its impossibility to comprehend the spirituality of man, or the infinitude of God, the necessity of spiritual education, a thing for which there is, and can be no substitute; the influence of moral and spiritual education, the unbridled audacity of our colleges in conferring degrees upon so many unworthy men. With the "finis"—there is too much deceit and flattery extant for our good as a church or race.

CHAPTER ELEVEN—"Sketch of African Methodism in Africa"—The strength of the church is here narrated, its organization in Sierra Leone by Rev. Frederick, the arrival of Bishop Turner with several missionaries, the holding of the conference, its fruitful work and appointments; the Liberian work and its founder, Rev. Flagler; the dark clouds and opposition that hovered over the planting of the church, its hopeful condition and future outlook.

CHAPTERS TWELVE, THIRTEEN AND FOURTEEN close this excellent work as biographies of Bishop Turner, the greatest living Negro; Mrs. Fannie L. Ridgel, the intelligent, self-sacrificing wife of the author, and Rev. V. Vreeland, whose body now sleeps in African soil until the sound of God's trumpet for the resurrection morn.

The book is a gem worthy of the author and an epitome of facts, history and wise counsel. Every individual should have a copy, for it is worthy of being read and given a conspicuous place in any library.

—May God bless the author, give him long life and crown his labors with manifest success.

This book can be procured from Bishop Turner. Price, for paper bound, 35 cents; for cloth bound, 50 cents.

REV. P. H. HURST writes from Blackshear, Ga., in most complimentary terms of Rev. W. A. Pierce, P. E., as a grand and mighty factor in the presiding elder ranks. A missionary society of forty was organized at the quarterly meeting with Mary Smith as president, and all the necessary officers. Rev. A. Martin, the pastor, has been quite sick.

REV. W. R. CARSON, D. D., is stationed at Batesville, Ark. The church there has an able preacher and a great worker in the doctor.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and bimonthly from Atlanta, Ga., United States of America, and the price for the present is only 50 cents a year; single copies 5 cents each. It will contain Missionary news from our Home and Foreign Mission centers, and what Missionaries are doing in all parts of the World to bring the nations of Earth to our Lord Jesus Christ. It will contain items, also, relative to the progress being made throughout the World by the African race and their descendents elsewhere.

Bishops, Presiding Elders and Ministers of the Gospel and their wives are Agents for the Voice of Missions.

Address Bishop H. M. Turner, Atlanta, Ga., or Voice of Missions, Atlanta, Ga. The Voice of Missions has reached a wide circulation in Africa, South America, West Indies, and has scarcely a rival in the United States. As an Advertising Medium it has no equals in reaching Foreign Countries. We expect to treat our subscribers fairly and give them ten times the worth of their money. Every issue will more than pay our readers for their subscription.

We earnestly invoke the aid of the ministers' wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of its Redeemer. Sisters, will you join and help, as the sister of Moses joined with him? H. M. Turner.

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READ THIS, PLEASE.

To Our Patrons.—Hereafter when you write us, direct all matter and business mail connected with The Voice of Missions, such as money orders, registered letters, subscriptions and contributions for the paper as follows:

"VOICE OF MISSIONS, ATLANTA, GEORGIA."

You need not bother with the street and number, as the paper is well known at the postoffice. My mail is so very large and burdensome, I find that I must get a box for my own personal and official mail matter, and another for The Voice, as the mixture delays attention to both, and keeps up incessant confusion and complications. This division of my mail matter will be better for those who write as well as a convenience to me, and save the loss of so many important documents and the delay of so much important business. *Now, do not forget.*

H. M. Turner,
(tf) Editor and Publisher.

Elder James M. Duane, from South Africa, is visiting several points in the state of Alabama.

Bishop Grant has walked right into the hearts of the ministers and people of the first Episcopal district.

Bishop Grant has left Atlanta and moved to Philadelphia, Pa. Our community is deprived of a great man.

All mail connected with this paper direct to the Voice of Missions, Atlanta, Ga. Street and number unnecessary.

All the presiding elders in Georgia and Alabama are to meet in council with the presiding bishop August 11, in Columbus, Ga.

A great battle is raging in Madison, Ga., between the liquor and anti-liquor party which will be settled by the legal voters August 6th.

James H. Gardner writes for The Voice an interesting account of a meeting held at Robinson Chapel A. M. E. church, Anderson, Madison county, Miss., June 14th, Rev. J. D. Gary, pastor. But our space is full.

Mr. S. L. Jones, of Memphis, Tenn., at the conclusion of a scorching letter, in which he hurls thunderbolts at the U. S. supreme court, the treachery of white republicans and the cowardly submission of the colored leaders, says: "Let us consecrate our lives to God, concentrate our Negro forces and bring about a better state of affairs here, or emigrate to some place of liberty and freedom."

Washington, Ga., must be a great appointment. Since the report has gotten out that Brother Manning is going to Liberia, Africa, eighteen ministers have written, requesting to be appointed pastor of the church he will vacate, and the bulk of them are now pastors of different churches and circuits. So, Washington, Ga., ranks among the great appointments of the A. M. E. church.

We have visited the district conferences and Sabbath school conventions of Presiding Elders D. T. Green, C. C. Cargyle, Richard Graham, Dr. S. H. Robertson and a number of other appointments are pleased to say that matters and things are bright and hopeful for the present and future. We shall at an early date drop Georgia for a time and turn our attention to Alabama. But the vast amount of concurrent engagements will prevent over much attention to either this side of the annual conferences.

Preachers and ministers are wasting time writing me doleful letters about what hard times they are having and begging me to turn other brethren out of their pulpits and assign them there, so they can get some bread and butter, to use their own language. I am having hard times, too, but our business is to try and make times better. Two-thirds of our hard times and starvation appointments are due to our laziness, ignorance and spiritual deadness. I have fifty appointments in Africa where bread grows on trees and butter and fat can be gotten from trees also. Now, if you are willing to go there, I am ready to send you. If you are not, preach, pray, sing and work 'till your annual conference meets, then we will see what can be done for you. H. M. T.

Presiding Elder Ridgel's letter, found elsewhere in this paper, is one of the most logical, but solemn and heart-sickening communications upon the present and future status of the Negro that was ever written by the pen of man. Elder Ridgel has no peer in our church as a writer and race philosopher, nor can we produce his superior in colored flesh. We know his position will be spurned by hundreds of prominent men because they neither have the brain, education, wide-reading, nor analytical power to grapple with the points raised. But we say to the young men of our race, read this article and awake from your slumber.

PROFESSOR GREENER UPON THE SITUATION.

A SCHOLAR AND A LAWYER SPEAKS.

Jim Crow Cars and Lynchings, Etcetera.

My Dear Bishop:

I have just read in the *Conservator* your call on some public characters to declare their opinion on the late decision of the supreme court in the Louisiana separate car law. You will bear witness that there has been no utterance of yours, since 1876, on questions affecting the rights of the colored citizens of this country, which have not met my hearty endorsement and co-operation.

Immediately on the publication of the decision I expressed my indignation as a citizen, and my contempt as a lawyer, to Associate Justice Harlan, in a letter, thanking him for his patriotic and legal exposition of the whole fallacious argument.

In that letter I denounced the decision as more infamous than the Dred Scott case and Taney's *dictum*, and far more sweeping.

I went to the St. Louis convention to assist in having some expression made on this subject, as well as the threadbare one of lynchings. At a public meeting held the night before the convention I took occasion to reiterate what I still maintain, that there are no colored citizens today, under this decision, and that the settlement of the status of the Negro in this respect is of vastly more importance, to the Negro at least, than whether McKinley or Stevenson or Teller shall be president; that lynching the body is not half as deplorable, nor one tithe as demoralizing as the persistent attempt north and south to degrade an entire race, whose patriotism, fidelity and magnanimity saved the Union. I went further and questioned whether we ought not seriously to think of exchanging our allegiance while remaining in America for that of a government which fosters and protects her native children at home and abroad.

My remarks had no effect there, and I seriously doubt, sad as the reflection may be, whether any manly, outspoken presentment of this last great issue will meet an adequate response from the American Negro.

He is too well-satisfied with permission merely to exist. He accepts the low estimate put upon him. He is now, as you and I have known him for twenty years, willing to sell, for convention honors, a few days' parade and some offices after the 4th of March, all the contumely and ostracism which the brutal Anglo-Saxon race endeavors to visit on all other races. What will the Negro do about this last humiliation? Simply nothing. Had there been before the bar of the supreme court in this case some Negro lawyer competent to argue the case from a Negro's point of view, it is barely possible one or two judges might have joined grand Harlan in the dissenting opinion. But the fact remains that the supreme court has been, not exactly "packed," but captured by the south, and the enemies of reconstruction, ever since Lamar sneaked in by weeping over Sumner's grave. In physics, politics and religion persistent force always must conquer purely negative or inert matter. A race indifferent to its manhood, lacking either appreciation of its innate nobility, or cowardly enought to permit continued violation, must accept an humble place and stay there until wrongs become unbearable.

Meanwhile, those of us who chafe, rebel and cry out, must be content to be called malcontents, imprudent advisers, not appreciative of "all that has been done for us." The preacher and the politician could do much to right all these wrongs under which our race is suffering. I do not belong to either class and, hence, my area of influence is restricted, but in an humble way. I never mince my words, nor fail at all times by voice and by pen to assert all my rights as an American citizen.

You, as the primate of a strong evangelical connection, increasing in numbers, large in faith and scattered over our whole territory, ought to be able to arouse your church to action. Other denominations should follow, and then, perhaps, when the white people of this country become aware that we really value our manhood and our citizenship more than our miserable lives, we may gain their respect and thus secure a modicum of justice.

At present the outlook is not encouraging. As one who does not believe in "moral suasion," who has no faith in prayer, gauses and meekness to mollify tyrants, and no confidence in the sincerity of the so-called "Christian" masses of this country, so far as the manhood or brotherhood of the Negro is concerned, I believe the worst fight of the race is still to come, and my only hope is that a new Baptism of courage and defiance and self-assertion may be the portion of the "new Negro."

Very truly yours,
Richard T. Greener.

Chicago, Ill., July 1, 1896.

Liberian Notes.

[For The Voice of Missions.]

—The Liberian government has ordered the coinage of \$35,000 in silver, in 10, 25 and 50 cent pieces.

—Rev. A. L. Ridgel, A. B., has been appointed Liberian correspondent for the Parri Grimsby News Bureau, of England. The importance of this appointment can be inferred when it is known that it pays 2 cts. per line for all matter published.

—The tribal troubles along the Liberian cost has been settled, and peace reigns throughout the Republic.

—Dr. Paulus Moost, has reached Liberia and was enthusiastically received by his church membership, and the public generally.

—Liberia, says an old resident, becomes more and more healthy as the country is opened up. African fever is only a plan to discourage Negroes who have a mind to go to Africa.

—Horses and jack-asses are being utilized in Liberia, and the farmers are beginning to think of using plows. This is what they should do, for Liberia is a great agricultural section.

Prof. W. D. Andrews writes from Rosedale, Miss., a letter gushing with compliments for Rev. E. W. Lampton and The Voice of Missions. He represents the church at Rosedale as being alive, and himself as a magician.

Women's Home and Foreign Missionary Convention.

Grand Speeches—New Inspiration Imparted—Mrs. Thurman's Eloquent Sermon.

BY MRS. M. M. KING.

The first annual convention of the Women's Home and Foreign Missionary society of the A. M. E. Church, state of Arkansas, convened in Bethel A. M. E. Church, Little Rock, April 18th, 1896, with Mrs. G. T. Thurman, superintendent of missions, in the chair. The devotional exercises were conducted by Mrs. M. M. King, of Pine Bluff, after which the convention was duly organized. Miss Mary E. Wade, of Little Rock, was chosen temporary secretary, and Miss Irene Coleman, of Pine Bluff, assistant secretary. Following was the appointing of the various committees. Truly the women were imbued with a spirit of missions. Each one seemed ready to do with her might what her hands found to do. At 2 p. m. the welcome address was delivered by Mrs. H. E. Carolina, of Little Rock, made in behalf of the generous citizens of that city, giving us a hearty welcome to their homes, and to their tables. It was tendered so cordially that every one felt and accepted it in the spirit that it had been delivered. The response by Miss Irene Coleman, of Pine Bluff, both gave evidence of unlimited generosity and gratitude. Next was the address by our beloved Superentendent of Missions, Mrs. G. T. Thurman, covering every phase and detail of the work, and serving as a stimulus to the missionary workers, to do more, and sacrifice more in the future for the cause of Christ. Saturday at 7:30 p. m., an able paper was read by Rev. J. M. Conner, owing to the absence of Mrs. Conner. Subject: "The Work of the A. M. E. Church in Foreign Fields." So thorough was the subject treated, that no further discussion was deemed necessary.

Following was the discussion of the subject: "Is Woman's Public Work a Menace to the Home?" Opened by Mrs. S. E. Baylum, of Monticello.

Sunday at 11 o'clock, services were conducted by Rev. J. M. Connor. At 3 o'clock, the services were opened with music by the excellent choir of Bethel church. Prayer by Rev. Pegue. Missionary anthem was then rendered by the choir. Rev. Mrs. G. T. Thurman was then introduced, who delivered the annual sermon. The spacious building was crowded to its utmost capacity. Should we attempt to describe the depth, the magnitude, and the sublimity of the sermon, and having exhausted our vocabulary of words in so doing, it would then be but a feeble effort. Full, rich and sweet as it rolled in unchecked streams from the lips of the speaker, bringing down the pentacostal showers of blessing, for which we had left our homes and assembled there to receive. At 7:30 p. m., Mrs. Thurman again preached to a large audience.

Monday morning at 9 o'clock, the convention was called to order.

After devotional exercises, the reports from the various local societies were given.

The artist came in and photographed the convention.

By invitation from Rev. C. H. Lewis the convention adjourned, crossed the river and into North Little Rock, where a sumptuous feast awaited us. Here we held our afternoon session.

A paper was read by Mrs. M. M. King, of Pine Bluff. Subject: "The Mission Field."

Next was the subject: "Our Liberian Work." Mrs. Crump, of Stuttgart, being absent, the subject was presented by Mrs. G. T. Thurman.

Following was the next subject: "How to Cultivate a Proper Spirit for the Work of Missions." by Mrs. G. G. Baker, of Magnolia. So thoroughly was the subject treated that further discussion was unnecessary.

The subject, "Our Missionary Heroines," was next presented and discussed by Mrs. G. T. Thurman and Mrs. M. M. King, the Camden delegate being absent.

Tuesday morning, after devotional exercises, the following subject was discussed:

"Can the Missionary Societies Succeed Without the Co-operation of the Pastors?" Opened by Miss Irene Coleman, of Pine Bluff. The subject was lively discussed.

At 2 o'clock p. m. the delegates met for the purpose of winding up the business of the convention. Roll call, reading the minutes, attending to unfinished business and the election of officers. The election resulted in the choice of Mrs. H. E. Caroline, of Little Rock, president; first vice-president, Mrs. Stephens, of Pine Bluff; second vice-president, Mrs. G. G. Baker, of Magnolia; secretary, Miss Mary E. Wade, of Little Rock; corresponding secretary, Mrs. M. M. King, of Pine Bluff; treasurer, Mrs. Frankie Munday, of Little Rock.

Our convention was graced by the presence of a number of distinguished ladies, as well as divines, who rendered us invaluable service, among whom was Mrs. F. E. W. Harper, of Philadelphia; Dr. T. H. Jackson, Rev. W. M. Cox, Rev. W. H. Munday, Rev. C. H. Lewis, Rev. Pegue, Rev. T. Turner, Prof. Dykes, of Indian Territory; Dr. P. W. Wade, Rev. Conner and many others, but space will not permit mentioning.

Resolutions were adopted thanking the good citizens of Little Rock for their hospitality and invoking the blessings of God.

Pine Bluff and Hot Springs were placed in nomination as the places for holding the next convention. Pine Bluff was later unanimously chosen.

After singing the doxology and the invoking of the benediction upon the convention and upon our labors, the convention adjourned. Each one turned his face homeward with new zeal and new inspiration to double their energies for the work of redeeming the world for Christ.

OFFICERS OF THE WOMEN'S HOME AND FOREIGN MISSIONARY CONVENTION OF ARKANSAS.

President—Mrs. H. E. Carolina, 1116 W. 8th street, Little Rock, Ark.
1st Vice President—Mrs. Stephens, Pine Bluff, Ark.
2nd Vice President—Mrs. G. G. Baker, Magnolia, Ark.
Secretary—Miss Mary E. Wade, Little Rock, Ark.
Corresponding Secretary—Mrs. M. M. King, 1117 Pullen street, Pine Bluff, Ark.
Treasurer—Mrs. Frankie Munday, Little Rock, Ark.

INQUEST.

Under the Auspices of the Recent Decision of the Supreme Judges of the United States.

No Inquietude Necessary on the Part of White Brutes When They Cut, Shoot or Whip to Death, Inoffensive Colored Citizens.

"Acquitted at the Inquest"—Is the caption under which one of the most diabolical crimes that ever blackened the annals of history, appeared in the columns of the St. Louis Republic May 21st, 1896. The inexpressibly arrant murder of Mr. George Washington, a peaceful colored citizen of Bossier parish, La., by one W. D. Lassiter, a demented moral monster of the same parish, was reported as follows: "A Negro named George Washington, who has been working for Dr. W. D. Lassiter on the Lake place, was shot and killed by Dr. Lassiter, who was acquitted by a coroner's jury on the ground of justifiable shooting. The particulars leading up to the affair are as follows: Washington and his wife deserted the Lake place and crossed to the Caldo side on the Kansas plantation, of which Mr. James Sellington is manager. The Negro's wife returned to the Lake place on a visit and was seen by Dr. Lassiter. He caught her and whipped her and made her tell where her husband was. With several of his employes, he went over to the Kansas place and caught Washington, whom he tied and took back to the Lake place, where he put him in an old smoke house. There the Negro was locked up while the doctor went to dinner. After dinner Dr. Lassiter returned to the smoke house and proceeded to give the Negro a whipping on his naked body. It is reported that the Negro could be heard begging for mercy. About that time a pistol shot was heard and the Negro's cries ceased. He was dead. Dr. Lassiter went over to Benton, got the coroner and a jury and went back to the scene of the homicide. Dr. Lassiter said he did the shooting because the Negro resisted the whipping—that one of the Negro's hands became untied and that the Negro attempted to strike him, which caused him to shoot him. The ball entered the Negro's body just under the left nipple. The jury rendered a verdict of justifiable shooting."

The above, and the brutal murdering of two innocent colored gentlemen at Columbus, Ga., by a mob of atrocious white brutes is simply a mild phase of *outlawry* that is likely to result, since the supreme judges of the United States in their recent decision against the Negro, robbed him of the rights and liberty guaranteed to dogs on whose heads license are paid. Their exposition of constitutional law and right, respecting the black and white races, especially as relates to our present prescribed condition, is as cowardly as it is sophistical. The power put in motion to our everlasting detriment, as a race in this country, by those *supreme arrent fiends* of perdition, will not fail of accomplishing their aim, should the Negro adhere to overture, the object of which is simply the corroboration of pre-assertion as to the white man's ability to manage the Negro as he does his stock. Aside from moral responsibility as to God's law and conscience, there is no inquietude necessary on the part of white men when they cut, shoot, or whip to death, inoffensive colored citizens. As I said under the caption of "Negroes Stirred as Never Before," in the June issue of Voice of Missions—so far as our defense is concerned, the authorities are powerless. I now say more: "Unless we, as a race, will discharge the duty devolved upon us by the circumstances and rise up in our own defense in some way, our damnation has just begun. It is high time that we were experimenting as to methods of relief. Those of us who do not believe in wholesale immigration to Africa, should not retain our conclusions with reference to the matter, if we have any. We must do something. We must colonize in America, somewhere, so as to be able to ingenerate race pride and geneological love, or we must go to Africa, heaven or hell. Existing conditions make a demand upon us that must be obeyed. The racial enactments and abrogation of fundamental laws, all, with direct reference to the Negro, may give rise to the conclusion that homicide and murder will not refer to the killing of Negroes in the near future. They can just as easily do that as some of the things done, and changes that have been made. We cannot afford to go tamely up to the awful condition that awaits us. I would not suggest the slightest rash action, but I am convinced that conventions, both local and general, should be called that a general conclusion may be arrived at.

John March Murchison.

What Is Thought of The Voice.

Mr. Editor—Please allow me to tell when and why I love The Voice of Missions, the "celebrated enlightener."

While being a student at the Alcorn A. and M. college, I was very fond of reading books and papers in the library. While glancing over many papers and periodicals I saw the great head of Bishop Derrick. It attracted my attention at once and caused me to read the paper through, and in it I read many charming facts encouraging emigration to our native home (Africa). It treats upon the broad existing relations between the two races and various other interesting facts.

I am at the early age of 18 and am deeply interested in emigration.

May God hasten the day when Africa shall receive all of her sons and daughters from all parts of the globe.

When I returned home after school, my father being a subscriber of The Voice of Missions, the "celebrated enlightener," I continued to read it through and through. I shall forever be a subscriber of your valuable paper.

Go on, Voice of Missions, the "celebrated enlightener;" may you live forever and prosper. May your circulation grow broader throughout every continent upon the globe. I am yours for the race and uplifting of falling humanity.

T. M. Green.

Newtown, Miss.

The brightest chaplet that can ornament a human being is merited by Mrs. G. A. Ratliffe for the interpretation she gave at the ladies' convention to the afflictions of our people.

All letters for the paper, direct to The Voice of Missions Atlanta, Ga. No street or number is necessary.

MISSIONARY WOMEN IN CONVENTION.

Mrs. Ratliffe Speaks—Committees Appointed—Plans for the Future.

Editor Voice of Missions—The Women's Foreign Missionary convention of the N. P. B. district convened in Allen's chapel at 10:30 a. m. and continued in session from the 18th to the 24th of June, inclusive.

Upon the introduction of Mrs. G. A. Ratliffe, the worthy state president, the noise and confusion of voices which always follows the meeting of delegates and visiting friends in a great work like this, immediately subsided, and all eyes were directed toward the president, who in a businesslike and dignified way, which is peculiar to herself alone, stated the importance and underlying principle of the great foreign missionary cause. She stated, among other things, that we, as representatives of a once subjected and prostrate race, but now a telling factor in the moulding of moral sentiment, the shaping of the laws and the perpetuation of Christian liberty in this great country of ours, that a brotherly love and Christian feeling should be directed beyond the seas, to our fellow man in less favored lands. The address had the desired effect. It met with many warm and welcome responses in the consecration meeting which followed. The convention then proceeded to organization and election of officers, which resulted as follows:

Mrs. G. A. Ratliffe, permanent president; Miss A. L. Knight, recording secretary; Miss Carrie Parker, assistant secretary; Mr. J. W. Sims, reporter to papers; Mr. Robert Smith, treasurer; Mrs. Alvira Washington, assistant treasurer; Misses Ada Cleveland and Nellie Browning, ushers.

COMMITTEES.

On Public Worship—L. W. Ratliffe, E. M. Brown, Rev. W. R. Hutchinson.

On Receiving and Enrolling Delegates—Mrs. Rose Harris, Miss Agnes Moore.

Upon completing the election of officers, the convention listened to the Rev. Tucker Wilson, of Marion, Ind., in his very able discussion of the subject: "The Growth of Missions During the Past Century." His choice words, his power of expression, his rhetorical flights and classic allusions showed that he was, "all in all," master of his subject. The entire program as it was carried out, embracing essays, declamations, discussions and music, was very instructive as well as enjoyable, and at the close of the convention every one felt that he was much benefited, and that the missionary cause had been given more life and energy for another year's work.

J. W. Sims.

Terre Haute, Ind., July 7, 1896.

Women as Missionaries

To the many friends and members of the Golden Link Mite Missionary Society, Greeting:

This is one of the most interesting subjects that can be selected: "Peace from God, and grace through our Lord Jesus Christ." I ask your earnest attention, to listen to the golden thoughts as they come rolling down to us by the revealing powers of the Almighty God. It sets us out afresh to thinking. It brings our memory home to us. It shows to us that we, as women, are a strong spoke in the everlasting wheel of missions, which is to roll the gospel of the Lord Jesus Christ to every man, woman and also to every child, and to acquaint him with the wonderful powers of the Lord Jesus Christ. Where do we get our foundation, let us see? Why, our foundation is sealed—sealed between the lids of the wonderful word of God. Our first mission was at the resurrection of Jesus. Mark 28—read for yourself. "In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, there was also an earthquake and an angel descended from Heaven and rolled back the stone and sat on it. The angel said to the women: Fear not. He is not here; He is risen. And he said: Go quickly and tell His disciples that He is risen. And they departed quickly from the sepulchre with fear and great joy. And did run to bring His disciples word." The word mission means something, so I will say if we have no mission spirit in us, we have no part in the Lord Jesus Christ.

Mission means to go, send, or caused to be sent. Dear sisters, think about it. Did you know that we were the first missionaries that revealed the—— from the mouth of the Lord Jesus, first by the angel, confirmed by the risen Savior, Jesus Christ? Our mission is to go. Let us refer to the 16th chapter of Mark, where Jesus again appeared to Mary Magdalene and Mary the mother of James and Salome. He told them to "go your way, tell His disciples and Peter He goeth before you into Galilee." They also went quickly and fled from the sepulchre. Hide us not, oh, ye mighty foes of hell! Let us do, and obey the Master's call. I pray for the time to come that superstition and fogyism will be washed away by intelligence overflowing, which is fast arising throughout the whole universe, even out in the dark jungles of Africa. Sisters and friends, let us work together; put our little mites together and help to spread the gospel regardless of the law of man, but rather please God, if man be displeased, and let us work together, live together, and, the best of all, be in union with one another. I will say to those of a true and pure heart who want to do good for the Master, regardless of what man shall say, come go with us and we will do you good. Come, let us obey the Master's call. Oh, what good there is in women's work for the church of God. Oh, I do wish I could do the work for God as I have a mind to do!

M. E. Clayton.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

The sawmill department has been entirely under the control of one of our students during the past school year.

* * *

The school has retained several of the graduates as instructors.

* * *

Mr. Wm. Gregory, who recently had his arm crushed in the machinery at the brick yard, necessitating its being amputated, has resumed his duties as instructor of that department.

* * *

During the summer a number of our young men go out into the town of Tuskegee and the surrounding districts teaching and taking other active parts in the religious organizations. Several members of the Bible class have filled pulpits all the year.

Isaac Fisher.

PRESIDENT FLUMMER

Writes from Liberia, Africa.

Condition of the Emigrants—What He Thinks of Liberia.

Plenty to Eat—Houses Comfortable—Hearty Welcome Extended to Emigrants. Scenes and Possibilities.

Monrovia, Liberia, May 12, '96.

Mr. E. B. Cottingham, Sec'y,
International Migration Society,
Birmingham, Ala., U. S. A.

Dear Sir:—Having just returned from a trip up the St. Paul river, I take this opportunity to write you, giving a short account of our voyage and my trip to this country. As you know, we sailed from Savannah on March 1st and struck a bee line for Monrovia, with all happy on board. Our voyage was uneventful except for a little rough weather now and then, just enough to make us all sea sick, which, of course, we enjoyed (after we were through with it).

We dropped anchor at Monrovia March 23d, at 5 o'clock p. m. After blowing our whistle as a signal to the port officials, they came aboard, and after inspecting the ship pronounced everything to be in first-class order and gave permission to land. But we were informed the next morning by the President that preparations had been made at Grand Cape Mount and Grand Bassa to care for this colony at those two places, and he requested us to send them there. Most of the colony refused to go, as they were anxious to land without further delay after their long journey. After a conference with the President and Secretary of State the emigrants were permitted to land at Monrovia.

Many of the emigrants were met by their old friends, and after long hand shakes and the shedding of many tears of unrestrained joy, they were told how they had been looked for for many long years, and at last welcomed back to the land of their fathers. It was, indeed, an impressive scene. Others, who had no relatives living there were met by strangers, though friends in fact, and given a hearty welcome. Citizens and settlers threw open their doors to them. Settlements far and near sent delegates to induce them to come and settle among them, and accept of their bed and board until they could provide houses for themselves.

From the time they landed up to the present writing they have all expressed themselves to me as being well pleased with the country.

I went back from Monrovia up the St. Paul river and off into the country about sixty miles. I talked with men who had come from America five, ten and fifteen years ago. They took great pride in telling me of their experience in getting to and settling in this country. I find men who came here years ago without a penny, who now count their money by the thousands, are living in fine brick houses, elegantly furnished, and surrounded by hundreds of acres of coffee which guarantees to them a safe and easy living now and a fortune in the future. I have had many people in America ask me if the people in Liberia live in houses, sleep in beds, and eat from tables just like we do in the states. I only wish they were here. They would see houses as good as those in the states, beds comfortable enough for any one to sleep on, tables groaning under the weight of all that is good to eat, and would receive a welcome that, if responded to as heartily as it is given, they would die with the gout in three months.

By talking with these people who have lived here several years I have been able to learn much of Liberia, her people and her resources. As regards the people, too much cannot be said in praise of their hospitality, for a people with more generous spirit never lived. They are truthful, honest and deeply religious; are well educated, and their intelligence is of the highest order. But their most notable characteristic is that they live, speak, walk, act, and in every manner indicate that they are a free people, and in fact they have thrown off every accusing mark of slavery.

Many charges have been made against Liberia—that nothing but snakes and wild animals could live there, and that if the Afro-American should go there it would be certain death. These and many other like assertions naturally led me to look closely into the condition of the country. The emigrant upon arriving at Monrovia will see a beautiful little city of about 6,000 people, situated on a cape projecting into the sea, and it cannot be otherwise than pleasing to the sight. He lands and is met by either friends or strangers, who at once insist on having him accompany them to the various settlements, there to become a part and parcel of them in their social, political and religious affairs. Let him go where he will, up the St. Paul to Virginia, Clay, Ashland, White Plains, Robertsville, Arthington, Brewersville, Johnsonville, Grand Cape Mount, Grand Bassa, Sinoe, Cape Palmas, or any of the civilized settlements he may choose, he will be delighted with the spirit of progress that is manifest everywhere. He finds the citizens living in comfortable frame and brick houses, with coffee, ginger and vegetables growing all about them, plenty to eat and plenty to wear. The emigrant from America who has just arrived, seeing others living in such ease and comfort, cannot understand how his newly found friend has acquired all he has around him so easily, and naturally asks how he must start out in his new home. He must do just like others have done, select his farm, which the government gives him, go to work and clean it up, plant it in vegetables, ginger and coffee, and in about three months he has something to eat from his own garden. In one year or less he has ginger to sell, for which he gets a good price. In from three to five years he has coffee in abundance. Then an easy living for the future is secured. Now he should not forget when leaving America to supply himself with plenty of light clothing, shoes, etc., and also provisions, such as smoked and pickled meats, meat, flour, sugar, canned goods, and such other things as he may wish to eat until he can raise it of his own in his new home. He should bring also a good supply of quinine and other domestic remedies, so as to avoid the malaria until he becomes acclimated.

If the emigrant coming to Liberia is industrious, willing to work, and will observe the ordinary rules of health, he will find in Liberia, not a Paradise on earth, but a place where any one who desires can be free, receive equal social and political rights with all men, worship God under his own vine and fig tree, work, grow rich and live easy, or sit down, live hard and starve to death, as he chooses.

I could write you much more that would no doubt interest you, but my time is limited. I shall leave here for home via Liverpool, England, on the next steamer, which will sail in a few days.

Yours respectfully,
D. J. Flummer, Pres.

AN UNUSUAL OCCURRENCE.

In this age of inventions and discoveries we frequently hear of the wonderful restoration to health of people seemingly on the brink of the grave. It is grateful news, even to those in perfect health, since the time comes in the life of everyone when an effective remedy is urgently needed. Seldom, however, do we hear, not only of restoration to health, but of a sudden increase in stature at an age when full growth is usually already attained. A true story of such a case was published in the *Voice* of last month, and is worthy of serious consideration by parents whose children are not attaining their growth as they should be, and by all.

The case is that of Mr. George C. Thompson, a young man living about sixteen miles from Darien, and probably known to many of our readers.

In speaking of his experience to a reporter of the *Gazette*, of Darien, Ga., Mr. Thompson said that from the day of his birth to three years ago—he is now twenty-one years of age—he had never seen a well day, though his parents had spent as much as their limited means would allow in medicine and treatment. He grew very little, and at eighteen looked like a boy of twelve. He had no energy, no strength, and mere moving about was a task.

"You may well imagine," he said, "that in the face of all this, life was a burden to me. Many times I thought I'd better be dead, and wished I might be taken. Doctors said my case was one of 'arrested development,' and prescribed tonics, but their medicine had no effect upon me. I grew weaker and weaker. At last, three years ago, I began to take Dr. Williams' Pink Pills. From the first box I began to improve. I have taken since then about two dozen boxes with the result that you see." (The reporter had previously referred to Mr. Thompson's stalwart, healthful appearance).

"My appetite," he continued, "is excellent. I am very much stronger than I was, and never have headache any more. In the past three years I have grown more than in the first eighteen put together, and I believe I owe my cure to Dr. Williams' Pink Pills for Pale People."

Dr. Williams' Pink Pills for Pale People are a wonderful specific for all disorders arising from bad condition of the blood, overwork, for rheumatism, nervous prostration, etc.

The price puts them within the reach of all, and their efficacy makes them valuable to all sufferers.

Published by Urgent Request.

Editor Voice of Missions:

Please allow me space in your valuable monthly to say a few words in behalf of Bishop Turner. We know there are a good many opposers of his advice to the Negro of going to his native land—Africa.

But we, as local and itenerant prachers and presiding elders and leading men of our race, should hold up his arms, and at his gavel's sound, step to the front and let him be as Noah.

We know it will take a period of time before the Negro will hear him. But the shedding of the blood and the mobbing of the Negro will convince him that he will have to get up and go where he can worship his God under his own vine and fig tree.

And, we say in one tone to Bishop Turner, keep building upon the ark.

We can discern least of the clouds and hear the mutterings of the thunder. The work that you are doing unborn generations will enjoy when you are sleeping in the grave, and will cry: "Sleep on, sleep on, Bishop Turner, and rest from your great labors done on earth."

Respectfully,
D. S. Harper.

Stullgart, Ark.

Master Leonard Reed, of Macon, Ga., a little Sabbath school boy, sends sixty illustrated cards across the blue ocean to be distributed among African children. Also Master Pernell A. Pitts, another Sunday school boy of Augusta, Ga., sends a lot of illustrated papers across the ocean to be distributed among African children.

There are ministers and Bishops in the United States who would do well to learn a lesson from these two little boys. These boys will be men before a great while, and their Christ-hearted sympathy will no longer be a little thing, but it will be a flowing river, turning the wheels of progress and lifting Africa up to God.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

Circulars giving a full description of the work of our bible school may be had by making application to the principal or to Rev. E. J. Penney.

* * *

The past year has been marked by the large number of students in all the departments of the school and by the number of buildings that have been erected. The year '95-'96 has been for Tuskegee a record of growth in more ways than one.

* * *

The foundry and machine shop have proven to be very valuable adjuncts to our industrial department. Aside from the value of these to the apprentices, the practical work done has been of immense value to the school.

* * *

We intend laying great stress upon drawing, both free hand and mechanical, during the coming year. Everything possible will be done to make this an important phase of our work.

Isaac Fisher.

Monticello Missions.

Presidents, wives and daughters of the Women's Home and Foreign Missionary societies of the Monticello district; you are respectfully called to meet at Ebenezer on the Montongo circuit, September 1st, 1896, during the Sunday-school convention. Please send one delegate at least. Ministers' wives on the district will be present to help on in the good work.

Your sister in Christ,
S. E. Baylum,
Monticello, Ark.

Reception to Rev. H. B. Parks, D. D.

Editor Voice of Missions:

Wednesday evening, July 8th, we were invited to a reception given by the people of Kansas City, in honor of Rev. Dr. H. B. Parks, who, at the recent session of the General Conference, was promoted from the pastorate of Allen Chapel, this city, to the office of Secretary of Missions. The high appreciation in which this dignitary of the church is held by the people in this community could not be better manifested than by the glowing tributes delivered on that occasion.

Prof. W. W. Yates, principal of the Wendell Phillips school, dilated on the history of Allen Chapel, and the long line of brilliant and eminent preachers that had filled its pulpit, among whom are the three luminaries—Bishop J. C. Embry, D. D., Rev. T. W. Henderson, D. D., and the Rev. H. B. Park, D. D. Embry was promoted to the bishopric, Henderson to the management of our great publishing concern and Dr. Parks our missionary secretary. The speaker credited Dr. Parks with the happy faculty for uniting all factions, and of building up the church in its most holy faith.

Prof. Bowser, principal of the 18th street school, though not a prophet nor a prophet's son, declared that there are yet higher honors in store for Dr. Parks, while the officers of the church read a memorial of the high estimate in which he is held in Kansas City. Songs by the choir and selections by other parties whose names we did not learn animated the affair, and the resonant response of Dr. Parks brought down the house. The people love and respect him. He is certainly in their hearts.

But one of his most happy utterances was the commendation of the Rev. F. J. Peck, who succeeds him at Allen chapel. Here he disclosed his great heart—a magnanimity superior to anything I have seen in the West. He spoke affectionately of Peck, and urged the people to accept, respect and take care of him.

Sunday night, July 12th, he delivered his farewell address. There was not standing room. The people fell on each others' necks, in each others' arms, they wept, melted down by the burning words of this most eloquent and gifted man, sorrowing most of all because his pastoral relations were severed and they should, perhaps, see him no more. *More anon.*

C. Hunt.

515 Vine Street, Kansas City, Mo.

Southern Christian Recorder.

Rev. R. M. Cheeks, D. D., editor of the Southern Christian Recorder, presented the public with the first edition July 21st. It is clean, clear, full of excellent reading matter, highly instructive and presents an official appearance which augurs great popularity for the same. The editor can be addressed at 140 Howell street, Atlanta, Ga., Price of the paper \$1.00 per year. All friends of this organ will help Brother Cheeks by rolling in their subscriptions. The general conference of 1888 ordered the Southern Christian Recorder published in Atlanta, but Editor Bryant carried it to Selma and finally to Nashville. Editor Bradwell, however, returned it to Atlanta, but it came back sickly and ready to die. His successor, Editor Green, carried it to New Orleans and it pined and died sure enough. Editor Cheeks has returned with its dry bones again to Atlanta and at one breath flesh appears. Let our members breath life into this carcass by supporting its great editor, and it will soon be a mighty power, for Cheeks will make it live, or die a trying. Subscribers need not fear about their money, for you will hear of the death of Cheeks before you hear of the death of his paper, for success or death is his motto.

GREAT LOSS OF NORMAL COLLEGE.

Palmer Hall, one of the most beautiful and commodious edifices of Normal Industrial college, the famous Prof. Councill, being president, was burned to the ground, June 17th, after a desperate battle upon the part of the faculty and students to control and suppress the fire. The origin of the fire is supposed to have been the ignition of a match by an experimenting rat, which has been productive of so much fire destruction through the ages. We deeply sympathize with Prof. Councill, who is one, if not the most brainy men of our race. The insurance of \$5,000 will not more than cover one half the loss, as many books and scientific aparatus was also destroyed.

Bishop Taylor, as will be seen in another column, still has his heart and hand on Africa. He is about to take one of the greatest adventures of his life. Notwithstanding he is 75 years old, and has just been superannuated by his general conference, with a living support for the remainder of his life. While the poor, stupid colored preacher is frightened out of his wits at the very thought of Africa, this old, patriarchal veteran is rolling up his sleeves to plunge into the heart of the continent. No race of people is more in need of Christian heroes than we are, yet Rev. A. L. Ridgel is the only young man who has come to the front in this country, that the future historian will accord such an honor to.

"Please allow me space in your valuable paper, etc.," has become a sing-song, or a slang jargon for almost everybody who sends a communication to The Voice of Missions. We often take our pen and mark it out, but instead of putting a stop to its use, it is becoming common among intelligent people. Why is it that the Negro loves "cant" phrases? We believe it is the result of intellectual laziness. It is about like the phrase used by one preacher when praying for another, for God to give him power to preach "out of Thy word." We have heard so much of this "out of Thy word," that we almost have a contempt for the expression, "out of Thy word."

The Uninhabited Earth.

While engaged in the hunt for the north pole and the exploration of Africa it is generally overlooked that nobody has yet traversed Australia from east to west. At the London Geographical congress Mr. Logan Lobley read an interesting paper showing what portions of the earth remained unexplored, and according to him the extent of these is 20,000,000 square miles; 5,000,000 square miles in Africa, 2,000,000 in Australia, 2,000,000 in America, 2,000,000 in Asia and 400,000 in islands in the Pacific are absolutely unknown. Besides in the artic regions there are 3,500,000 and in the antartic regions 5,300,000 square miles that are unexplored, but which, being uninhabitable, are of scientific rather than of practical interest.—Philadelphia Inquirer.

Kipling's View of It.

"The Englishman," said Mr. Kipling, "will die for liberty, but he doesn't care a straw for equality. The Frenchman, on the other hand, doesn't really know what liberty means, but he must have equality. As for the American, he is both indifferent to liberty and equality, and goes in heart and soul for fraternity. This is really the bane of the American nation; so long as a man is a 'good fellow' he can do anything and people will approve, or, at least, will tolerate."

A Golden Beginning.

Gilhooly—This is a little peculiar?

Hostetter McGinnis—What is peculiar?

"Young Freshy has really married that rich old widow he has been courting."

"What is there so funny about that?"

"Nothing, except that he begins with his golden wedding."—Texas Sifter.

"PERKINS has resigned from the Improved Order of Red Men?"

"Yes, he is getting up an organization called the Improved Order of White Men."—Chicago Record.

Immense Fortune in Trees.

The timber wealth of the United States gives a yearly product of over a billion dollars, or twice the value of the entire output of all the mines put together—gold, silver, coal, iron, copper, zinc and the rest. This is a resource worth keeping, and yet we are cutting into our capital at the fearful rate of 75 per cent. each year, as only about 25 per cent. of the timber market is represented by new growth. As for losses from the fires that are started by locomotives, cattlemen, berry pickers, hunters and incendiaries, it gives a sufficient idea of what they cost us to be told by the forestry commissioner of Pennsylvania that his state alone probably suffers to the extent of $30,000,000 annually from this one cause. Not only the trees are lost in these mighty conflagrations; the vegetable mold, which would supply fertility to the soil for future agricultural purposes, or food for the roots of a second growth of forest, is burnt, and the first step is taken on that easy descent to a landslide or flood bed.—Scribner's Magazine.

Sackcloth and Ashes for the Negro.

The Brutal Decision of the United States Supreme Court.

THE MOST INFAMOUS PIECE OF JUDICIAL JUGGLERY KNOWN SINCE TIME BEGAN.

A DECISION UNKNOWN IN HELL ITSELF.

The Barbarous Ages Revived and Surpassed--Black Nurses and Dogs Can Ride in First-Class Cars, But Colored Gentlemen and Ladies Ruled Out by a Banditti of Tyrants.

Fool Judges Distort and Debauch the United States Constitution to Further Degrade the Race That Has Been Loyal to the Nation in Every Struggle for Its Existence.

Judge Taney's Decision is But a Bagatelle, Compared to This Latter Day Fulmination--Justice Harlan the Only Righteous Judge in the Corrupt Conclave--An Angel Among Demons--Let Us Teach Our Children to Revere His Name and Keep it in Everlasting Remembrance.

SUPREME COURT OF THE UNITED STATES.

No. 210.—OCTOBER TERM, 1895.

Homer Adolph Plessy, Plaintiff in Error *vs* John H. Ferguson, In error to the Supreme Court of the State of Louisiana.

[May 18, 1896.]

This was a petition for writs of prohibition and certiorari, originally filed in the Supreme Court of the State by Plessy, the plaintiff in error, against the Hon. John H. Ferguson, judge of the criminal District Court for the parish of Orleans, and setting forth in substance the following facts:

The case coming on for a hearing before the Supreme Court, that court was of opinion that the law under which the prosecution was had was constitutional, and denied the relief prayed for by the petitioner. (*Ex parte Plessy*, 44 La. Ann. 80.) Whereupon petitioner prayed for writ of error from this court, which was allowed by the Chief Justice of the Supreme Court of Louisiana.

Mr. Justice BROWN delivered the opinion of the Court.

This case turns upon the constitutionality of an act of the General Assembly of the state of Louisiana, passed in 1890, providing for separate railway carriages for the white and colored races. (Acts 1890, No. 111, p 152.)

The first section of the statute enacts "that all railway companies carrying passengers in their coaches in this state, shall provide equal but separate accommodations for the white, and colored races, by providing two or more passenger coaches for each passenger train, or dividing the passenger coaches by a partition so as to secure separate accommodations: *Provided*, that this section shall not be construed to apply to street railroads. No person or persons, shall be permitted to occupy seats in coaches, other than the ones assigned to them, on account of the race they belong to."

By the second section it was enacted "that the officers of such passenger trains shall have power and are hereby required to assign each passenger to the coach or compartment used for the race to which such passenger belongs; any passenger insisting on going into a coach or compartment to which by race he does not belong, shall be liable to a fine of twenty-five dollars, or in lieu thereof to imprisonment for a period of not more than twenty days in the parish prison, and any officer of any railroad insisting on assigning a passenger to a coach or compartment other than the one set aside for the race to which said passenger belongs, shall be liable to a fine of twenty-five dollars, or in lieu thereof to imprisonment for a period of not more than twenty days in the parish prison; and should any passenger refuse to occupy the coach or compartment to which he or she is assigned by the officer of such railway, said officer shall have power to refuse to carry such passenger on his train, and for such refusal neither he nor the railway company which he represents shall be liable for damages in any of the courts of this state."

The third section provides penalties for the refusal or neglect of the officers, directors, conductors and employees of railway companies to comply with the act, with a proviso that "nothing in this act shall be construed as applying to nurses attending children of the other race." The fourth section is immaterial.

The information filed in the criminal District Court charged in substance that Plessy, being a passenger between two stations within the state of Louisiana, was assigned by officers of the company to the coach used for the race to which he belonged, but he insisted upon going into a coach used by the race to which he did not belong. Neither in the information nor plea was his particular race or color averred.

The petition for the writ of prohibition averred that petitioner was seven-eighths Caucasian and one-eighth African blood; that the mixture of colored blood was not discernible in him, and that he was entitled to every right, privilege and immunity secured to citizens of the United States of the white race; and that upon such theory, he took possession of a vacant seat in a coach where passengers of the white race were accommodated, and was ordered by the conductor to vacate said coach and take a seat in another assigned to persons of the colored race, and having refused to comply with such demand, he was forcibly ejected with the aid of a police officer, and imprisoned in the parish jail to answer a charge of having violated the above act.

The constitutionality of this act is attacked upon the ground that it conflicts both with the Thirteenth Amendment, which abolished slavery and involuntary servitude, except as a punishment for crime, is too clear for argument. Slavery implies involuntary servitude—a state of bondage; the ownership of mankind as a chattel, or at least the control of the labor and services of one man for the benefit of another, and the absence of a legal right to the disposal of his own person, property and services. This amendment was said in the *Slaughter-house cases* (16 Wall. 36,) to have been intended primarily to abolish slavery, as it had been previously known in this country, and that it equally forbade Mexican peonage or the Chinese coolie trade, when they amounted to slavery or involuntary servitude, and that the use of the word "servitude" was intended to prohibit the use of all forms of involuntary slavery, of whatever class or name. It was intimated, however, in that case that this amendment was regarded by the statesmen of that day as insufficient to protect the colored race from certain laws which had been enacted in the southern states, imposing upon the colored race onerous disabilities and burdens, and curtailing their rights in the pursuit of life, liberty and property to such an extent that their freedom was of little value; and that the fourteenth amendment was devised to meet this exigency.

So, too, in the *Civil Right cases* (109 U. S. 3,) it was said that the act of a mere individual, the owner of an inn, a public conveyance or place of amusement, refusing accommodations to colored people, cannot be justly regarded as imposing any badge of slavery or servitude upon the applicant, but only as involving an ordinary civil injury, properly cognizable by the laws of the state, and presumably subject to redress by those laws until the contrary appears. "It would be running the slavery question into the ground," said Mr. Justice Bradley, "to make it apply to every act of discrimination which a person may see fit to make as to the guests he will entertain, or as to the people he will take into his coach or cab or car, or admit to his concert or theatre, or deal with in other matters of intercourse or business."

A statute which implies merely a legal distinction between the white and colored races—a distinction which is founded in the color of the two races, and which must always exist so long as white men are distinguished from the other race by color—has no tendency to destroy the legal equality of the two races, or re-establish a state of involuntary servitude. Indeed, we do not understand that the Thirteenth Amendment is strenously relied upon by the plaintiff in error in this connection.

2. By the Fourteenth Amendment, all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are made citizens of the United States and of the state wherein they reside; and the states are forbidden from making or enforcing any law which shall abridge the privileges or immunities of citizens of the United States, or shall deprive any person of life, liberty or property without due process of law, or deny to any person within their jurisdiction the equal protection of the laws.

The proper construction of this amendment was first called to the attention of this court in the *Slaughter-house cases*, (16 Wall. 36,) which involved, however, not a question of race, but one of exclusive privileges. The case did not call for any expression of opinion as to the exact rights it was intended to secure to the colored race, but it was said generally that its main purpose was to establish the citizenship of the Negro; to give definitions of citizenship of the United States and of the states, and to protect from the hostile legislation of the states the privileges and immunities of citizens of the United States, as distinguished from those of citizens of the states.

The object of the amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish the distinctions based upon color, or to enforce social, as distinguished from political equality, or a commingling of the two races upon the terms unsatisfactory to either. Laws permitting, and even requiring, their separation in places where they are liable to be brought into contact do not necessarily imply the inferiority of either race to the other, and have been generally, if not universally, recognized as within the competency of the state legislatures in the exercise of their police power. The most common instance of this is connected with the establishment of separate schools for white and colored children, which have been held to be a valid exercise of the legislative power even by courts of states where the political rights of the colored race have been longest and most earnestly enforced.

One of the earliest of these cases is that of *Roberts v. City of Boston*, (5 Cush. 198,) in which the Supreme Judicial Court of Massachusetts held that the general school committee of Boston had power to make provision for the instruction of colored children in separate schools established exclusively for them, and to prohibit their attendance upon the other schools. "The great principle," said Chief Justice Shaw, "advanced by the learned and eloquent advocate for the plaintiff," (Mr. Charles Sumner,) "is, that by the constitution and laws of Massachusetts, all persons without distinction of age or sex, birth or color, origin or condition, are equal before the law. . . . But, when this great principle comes to be applied to the actual and various conditions of persons in society, it will not warrant the assertion, that men and women are legally clothed with the same civil and political powers, and that children and adults are legally to have the same functions and be subject to the same treatment; but only that the rights of all, as they are settled and regulated by law, are equally entitled to the paternal consideration and protection of the law for their maintenance and security." It was held that the powers of the committee extended to the establishment of separate schools for children of different ages, sexes and colors, and that they might also establish special schools for poor and neglected children, who have become too old to attend the primary school, and yet have not acquired the rudiments of learning, to enable them to enter the ordinary schools. Similar laws have been enacted by congress under its general power of legislation over the District of Columbia, (secs. 281, 282, 283, 310, 319, Rev. Stats. D. C.,) as well as by the legislatures of many of the states, and have been generally, if not uniformly sustained by the courts. (*State v. McCann*, 21 Ohio Stat. 210; *Lehew v. Brummell*, 15 S. W. Rep. 765; *Ward v. Flood*, 48 Cal. 36; *Bertonneau v. School Directors*, 3 Woods, 177; *People v. Gallagher*, 93 N. Y. 438; *Cory v. Carter*, 48 Ind. 337; *Dawson v. Lee*, 83 Ky. 49.)

Laws forbidding the intermarriage of the two races may be said in a technical sense to interfere with the freedom of contract, and yet have been universally recognized as within the police power of the state. (*State v. Gibson*, 36 Ind. 389.)

The distinction between laws interfering with the political equality of the Negro and those requiring the separation of the two races in schools, theatres and railway carriages has been frequently drawn by this court. Thus in *Strauder v. West Virginia*, (100 U. S. 303,) it was held that a law of West Virginia limiting to white male persons, 21 years of age and citizens of the state, the right to sit upon juries, was a discrimination which implied a legal inferiority in civil society, which lessened the security of the right of the colored race, and was a step toward reducing them to a condition of servility. Indeed, the right of a colored man that, in the selection of jurors to pass upon his life, liberty and property, there shall be no exclusion of his race, and no discrimination against them because of color, has been asserted in a number of cases. *Virginia v. Rives*, 100 U. S. 313; *Neal v. Delaware*, 103 U. S. 370; *Bush v. Kentucky*, 107 U. S. 110; *Gibson v. Mississippi*, 162 U. S. ——.) So, where the laws of a particular locality or the charter of a particular railway corporation has provided that no person shall be excluded from the cars on account of color, we have held that this meant that persons of color should travel in the same car as white ones, and that the enactment was not satisfied by the company providing cars assigned exclusively to people of color, though they were as good as those which they assigned exclusively to white persons, (*Railroad Company v. Brown*, 17 Wall, 445.)

Upon the other hand, where a statute of Louisiana required those engaged in the transportation of passengers among the states to give to all persons traveling within that state, upon vessels employed in that business, equal rights and privileges in all parts of the vessel, without distinction on account of race or color, and subjected to an action for damages the owner of such a vessel, who excluded colored passengers on account of their color from the cabin set aside by him for the use of whites, it was held to be so far as it applied to interstate commerce, unconstitutional and void. (*Hall v. De Cuir*, 95 U. S. 485.) The court in this case, however, expressly disclaimed that it had anything whatever to do with the statute as a regulation of internal commerce, or affecting anything else than commerce among the states.

In the *Civil Rights case*, (109 U. S. 3,) it was held that an act of congress, entitling all persons within the jurisdiction of the United States to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, public conveyances, on land or water, theatres and other places of public amusement, and made applicable to citizens of every race and color, regardless of any previous condition of servitude, was unconstitutional and void, upon the ground that the fourteenth amendment was prohibitory upon the states only, and the legislation authorized to be adopted by congress for enforcing it was not direct legislation on matters respecting which the states were prohibited from making or enforcing certain laws, or doing certain acts, but was corrective legislation, such as might be necessary or proper for counteracting and redressing the effect of such laws or acts. In delivering the opinion of the court Mr. Justice Bradley observed that the Fourteenth Amendment "does not invest congress with the power to legislate upon subjects that are within the domain of state legislation; but to provide modes of relief against state legislation, or state action, of the kind referred to. It does not authorize congress to create a code of municipal law for the regulation of private rights; but to provide modes of redress against the operation of state laws, and the action of state officers, executive or judicial, when these are subversive of the fundamental rights specified in the amendment. Positive rights and privileges are undoubtedly secured by the Fourteenth Amendment; but they are secured by way of prohibition against state laws and state proceedings affecting those rights and privileges, and by power given to congress to legislate for the purpose of carrying such prohibition into effect; and such legislation must necessarily be predicated upon such supposed state laws or state proceedings, and be directed to the correction of their operation and effect."

Much nearer, and, indeed, almost directly in point, is the case of the *Louisville &c. Ry. Co. v. Mississippi*, (133 U. S. 587,) wherein the railway company was indicted for a violation of a statute of Mississippi, enacting that all railroads carrying passengers should provide equal, but separate, accommodations for the white and colored races, by providing two or more passenger cars for each passenger train, or by dividing the passenger cars by a partition, so as to secure separate accommodations. The case was presented in a different aspect from the one under consideration, inasmuch as it was an indictment against the railway company for failing to provide the separate accommodations, but the question considered was the constitutionality of the law. In that case the supreme court of Mississippi (66 Miss. 662) had held that the statute applied solely to commerce within the state, and, that being the construction of the state statute by its highest court, was accepted as conclusive. "If it be a matter," said the court, p. 591, "respecting commerce wholly within a state, and not interfering with commerce between the states, then, obviously, there is no violation of the commerce clause of the federal constitution. . . . No question arises under this section, as to the power of the state to separate in different compartments interstate passengers, or affect, in any manner, the privileges and rights of such passengers. All that we can consider is, whether the state has the power to require that railroad trains within her limits shall have separate accommodations for the two races; that affecting only commerce within the state is no invasion of the power given to congress by the commerce clause."

A like course of reasoning applies to the case under consideration, since the supreme court of Louisiana in the case of the *State ex rel. Abbott v. Judge*, (44 La. An. 770,) held that the statute in question did not apply to interstate passengers, but was confined in its application to passengers traveling exclusively within the borders of the state. The case was decided largely upon the authority of *Railway Co. v. State*, (66 Miss. 662), and affirmed by this court in 133 U. S. 587. In the present case no question of interference with interstate commerce can possibly arise, since the East Louisiana Railway appears to have been purely a local line, with both its termini within the State of Louisiana. Similar statutes for the separation of the two races upon public conveyances were held to be constitutional in *West Chester &c. R. R. v. Miles*, (55 Penn. St. 209;) *Day v. Owen*, (5 Mich. 520;) *Chicago &c. Rwy. Co. v. Williams*, (55 Ill. 185;) *Chesapeake &c. R. R. Co. v. Wells*, (85 Tenn. 613;) *Memphis &c. R. R. Co. v. Benson*, (85 Tenn. 627;) *The Sue*, (22 Fed. Rep. 843;) *Logwood v. Railroad Co.* (23 Fed. Rep. 318;) *McGuinn v. Forbes*, (37 Fed. Rep. 639;) *People v. King*, (18 N. E. Rep. 245;) *Houck v. South. Pac. Ry. Co.*, (38 Fed. Rep. 226;) *Heard v. Railroad Co.*, (3 Int. Com. Com'n, 111;) *S. C.*, (1 Ibid. 428.)

While we think the enforced separation of the races, as applied to the internal commerce of the state, neither abridges the privileges or immunities of the colored man, deprives him of his property without due process of law, nor denies him the equal protection of the laws, within the meaning of the Fourteenth Amendment, we are not prepared to say that the conductor, in assigning passengers to the coaches according to their race, does not act at his peril, or that the provision of the second section of the act, that denies to the passenger compensation in damages for a refusal to receive him into the coach in which he properly belongs, is a valid exercise of the legislative power. Indeed, we understand it to be conceded by the state's attorney, that such part of the act as exempts from liability the railway company and its officers is unconstitutional. The power to assign to a particular coach obviously implies the power to determine to which race the passenger belongs, as well as the power to determine who, under the laws of the particular state, is to be deemed a white, and who a colored person. This question, though indicated in the brief of the plaintiff in error, does not properly arise upon the record in this case, since the only issue made is as to the unconstitutionality of the act, so far as it requires the railway to provide separate accommodations, and the conductor to assign passengers according to their race.

It is claimed by the plaintiff in error that, in any mixed community, the reputation of belonging to the dominant race, in this instance the white race, is *property*, in the same sense that a right of action, or of inheritance, is property. Conceding this to be so, for the purposes of this case, we are unable to see how this statute deprives him of, or in any way affects his right to, such property. If he be a white man and assigned to a colored coach, he may have his action for damages against the company for being deprived of his so-called property. Upon the other hand, if he be a colored man and be so assigned, he has been deprived of no property, since he is not lawfully entitled to the reputation of being a white man.

In this connection it is also suggested by the learned counsel for the plaintiff in error that the same argument that will justify the state legislature in requiring railways to provide separate accommodations for the two races will also authorize them to require separate cars to be provided for people whose hair is of a certain color, or who are aliens, or who belong to certain nationalities, or to enact laws requiring colored people to walk upon one side of the street, and white people upon the other, or requiring white men's houses to be painted white, and colored men's black, or their vehicles or business signs to be of different colors, upon the theory that one side of the street is as good as the other, or that a house or vehicle of one color is as good as one of another color. The reply to all this is that every exercise of the police power must be reasonable, and extend only to such laws as are enacted in good faith for the promotion of the public good, and not for the annoyance or oppression of a particular class. Thus in *Yick Wo v. Hopkins* (118 U. S. 356), it was held by this court that a municipal ordinance of the city of San Francisco, to regulate the carrying on of public laundries within the limits of the municipality, violated the provisions of the Constitution of the United States, if it conferred upon the municipal authorities arbitrary power, at their own will, and without regard to discretion, in the legal sense of the term, to give or withhold consent as to persons or places, without regard to the competency of the persons applying, or the propriety of the places selected for the carrying on of the business. It was held to be a covert attempt on the part of the municipality to make an arbitrary and unjust discrimination against the Chinese race. While this was the case of a municipal ordinance, a like principle has been held to apply to acts of a state legislature passed in the exercise of the police power. (*Railroad Company v. Husen*, 95 U. S. 465; *Louisville & Nashville Rd. Co. v. Kentucky*, 161 U. S. 677, and cases cited on page 700; *Daggett v. Hudson*, 43 Ohio St. 548; *Capen v. Foster*, 12 Pick. 485; *State ex rel. Wood v. Baker*, 38 Wis. 71; *Monroe v. Collins*, 17 Ohio St. 665; *Hulseman v. Rems*, 41 Penn. St. 396; *Osman v. Riley*, 15 Cal. 48.)

So far, then, as a conflict with the Fourteenth Amendment is concerned, the case reduces itself to the question whether the statute of Louisiana is a reasonable regulation, and with respect to this there must necessarily be a large discretion on the part of the legislature. In determining the question of reasonableness it is at liberty to act with reference to the established usages, customs and traditions of the people, and with a view to the promotion of their comfort, and the preservation of the public peace and good order. Guaged by this standard, we cannot say that a law which authorizes or even requires the separation of the two races in public conveyances is unreasonable, or more obnoxious to the Fourteenth Amendment than the acts of congress requiring separate schools for colored children in the District of Columbia, the constitutionality of which does not seem to have been questioned, or the corresponding acts of state legislatures.

We consider the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps the colored race with a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it. The argument necessarily assumes that if, as has been more than once the case, and is not unlikely to be so again, the colored race should become the dominant power in the state legislature, and should enact a law in precisely similar terms, it would thereby relegate the white race to an inferior position. We imagine that the white race, at least, would not acquiesce in this assumption. The argument also consumes that social prejudices may be overcome by legislation, and that equal rights cannot be secured to the Negro except by an enforced commingling of the two races. We cannot accept this proposition. If the two races are to meet upon terms of social equality, it must be the result of natural affinities, a mutual appreciation of each others merits and a voluntary consent of individuals. As was said by the Court of Appeals of New York in *People v. Gallagher*, (93 N. Y. 438, 448,) "this end can neither be accomplished nor promoted by laws which conflict with the general sentiment of the community upon whom they are designed to operate. When the government, therefore, has secured to each of its citizens equal rights before the law voice missions sackcloth & ashes—5 X and equal opportunities for improvement and progress, it has accomplished the end for which it was organized and performed all of the functions respecting social advantages with which it is endowed." Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation. If the civil and political rights of both races be equal one cannot be inferior to the other, civilly or politically. If one race be inferior to the other socially, the Constitution of the United States cannot put them upon the same plane.

It is true that the question of the proportion of colored blood necessary to constitute a colored person, as distinguished from a white person, is one upon which there is a difference of opinion in the different states, some holding that any visible admixture of black blood stamps the person as belonging to the colored race, (*State v. Chavers*, 5 Jones, [N. C.] 1); others that it depends upon the preponderance of blood, (*Gray v. State*, 4 Ohio, 354; *Monroe v. Collins*, 17 Ohio Stat. 665;) and still others that the predominance of white blood must only be in the proportion of three-fourths. (*People v. Dean*, 14 Mich. 406; *Jones v. Commonwealth*, 80 Va. 544.) But these are question to be determined under the laws of each state and are not properly put in issue in this case. Under the allegations of his petition it may undoubtedly become a question of importance whether, under the laws of Louisiana, the petitioner belongs to the white or colored race.

The judgment of the court below is therefore,

Affirmed.

Mr. Justice BREWER did not hear the argument or participate in the decision of this case.

True copy.

Test:

Clerk Supreme Court U. S.

Wonderful Things That Are Near.

Flying is solved. The principle is known. A mechanical expedient is all that is now needed to make it successful. Practical flight is today not more than five or ten years off.

A glowworm makes light with about one three-hundredth part of the force used in ordinary artificial light. When men know how to make light as cheap, street and homes will be as light as day for a mere fraction of what light now costs. This is near. Vacuum illumination without incandescense is already in full operation, and in a year or two should cut down the price of light to a sixth of its current cost, and in five or ten years light in a city may be, like water, turned on in every house at will.

Compressed air has long been known to be the best way, theoretically, to store force for use in transportation. There is no waste and no deterioration. The need is a cheap and efficient motor to apply compressed air to city transportation. If this can be done, first the trolly poles and wires will come down, next the horseless, air-compressed motor carriages will do all the work of the city delivery.

When these changes come the only use for gas will be for cooking—if this is not done by electricity. Factories, also, before many years, will be run by transmitted electric power. This has begun to be done and in five or ten years will be completed, and the factory fire and boiler will be a thing of the past.

The city of the future, and no very distant future, will have no trolley poles or wires and no horses. All movements will be on rails by silent air motors or by horseless carriages equally silent. All pavements will be asphalt. Unlimited light will be as cheap as unlimited water is today. No coal will be delivered at private houses and no ashes taken from them. With no horse, no coal and no ashes, street dust and dirt will be reduced to a minimum. With no factory fires and no kitchen or furnace fires, the air will be as pure in the city as in the country. Trees will have a chance. Houses will be warmed and lighted as easily and cheaply as they are now supplied with water.

A city will be a pretty nice place to live in when the first twenty years of the twentieth century are passed.—Philadelphia Press.

Musical Item.

The minister, Parson Downyconch, was at dinner with the Chaffie family. Johnnie spoke up and said:

"Can a church whistle?"

"Why do you ask, Johnnie?" asked the clergyman, kindly.

"Because pa owes $12 back pew rent, and he says he is going to let the church whistle."

After the clergyman had taken his departure, there was a vocal solo by Johnnie.—Texas Sifter.

When It Hurts.

She looked at his new bicycle with considerable interest.

"It's not very high," she said. "I should think it would hurt to fall from that."

"It doesn't," he replied, tersely. "The falling off is perfectly harmless, but it's different when you reach the pavement."—Chicago Post.

A Helpful Coterie.

"So you enjoy belonging to the Fat Men's club?"

"Oh, yes; it's delightful."

"What are some of the pleasures?"

"Why, every fat man in the club discovers at once that all the other men in the club are fatter than he is."—Louisville Courier-Journal.

The Wheel.

"Are you riding your wheel now, Gilhooly?"

"No."

"Sworn off?"

"No, fell off."—Texas Sifter.

Law and Longevity.

In an address before the St. Louis Law school, Chauncey M. Depew said:

The law promotes longevity. It is because its discipline improves the physical, the mental and the moral conditions of its practitioner. In other words, it gives him control over himself, and a great philosopher has written that he who could command himself is greater than he who has captured a city. The world has been seeking for all time the secret of longevity and happiness. If they can be united, then we return to the conditions of Methuselah and his compatriots. Whether I may live to their age, I know not, but I think I have discovered the secret of Methuselah's happy continuance for nearly 1,000 years upon this planet. He stayed here when he had no steam and no electricity, no steamers upon the river or the ocean propelled by this mighty power, no electric light, no railways spanning the continent, no overhead wires and no cables under the ocean communicating intelligence around the world, and no trolley lines reducing the redundant population. He lived, not because he was free from the excitements incident to the age of steam and electricity, but because of the secret which I have discovered, and it is this: Longevity and happiness depends upon what you put in your stomach and what gets in your mind.

Balzac on Color Influence.

Balzac's curious speculations suggest the extent to which color influences our human life. He had noticed that a woman who had a taste for orange or green gowns was quarrelsome; one who wore a yellow or black apparel, without apparent cause, was not to be trusted; preference for white showed a coquette spirit; gentle and thoughtful women prefer pink; women who regard themselves as being unfortunate prefer pearl gray; lilac is the shade particularly affected by "over-ripe beauties;" wherefore, the great author held, lilac hats are mostly worn by mothers on their daughters' marriage day and by women more than 40 years old when they go visiting.

These theories are founded upon the principles of color, as already laid down—namely, that red and yellow excite; green, tempered by blue, is bilious; orange is fiery; gray is cold and melancholy; lilac is a light shade of purple, the most retiring color of the scale.—Popular Science Monthly.

In Doubt.

"Do my vocal lessons disturb you?" asked the young woman with musical ambitions.

"Not that I know of," replied the truthful young man.

"Why, I should think you'd know if they did."

"No. Since the dentist took the front room on the first floor for an office I can't tell whether you're practicing music or he's practicing his profession."

Perfectly Safe.

Mamma—I don't like the idea of that young Harris hanging around Jenny so much. He hasn't a cent except his little salary.

Papa—You needn't worry. They are both too busy talking about bicycles to have any time for love-making.—Indianapolis Journal.

JUSTICE JOHN M. HARLAN,

The Only Righteous Judge on the Supreme Bench,

SPEAKS FOR GOD AND HUMANITY!

Words That Glitter, Expressions Golden, Language That Will Be

QUOTED BY UNBORN GENERATIONS.

The Achilles of Equity and the One Man who Balances the Weights of Justice—Read His Immortal, God Endorsed and Mighty Defense of the Right.

HEAR! HEAR!! HEAR!!!

SUPREME COURT OF THE UNITED STATES.

No. 210.—October Term, 1895.

Homer Adolph Plessy, Plaintiff in Error, *vs.* John H. Ferguson, in error to the Supreme Court of the State of Louisiana.

[May 18, 1896.]

Mr. Justice Harlan dissenting.

By the Louisiana statute, the validity of which is here involved, all railway companies (other than street railroad companies) carrying passengers in that State are required to have separate but equal accommodations for white and colored persons, "by providing two or more passenger coaches for each passenger train, *or* by dividing the passenger coaches by a *partition* so as to secure separate accommodations." Under this statute, no colored person is permitted to occupy a seat in a coach assigned to white persons; nor any white person, to occupy a seat in a coach assigned to colored persons. The managers of the railroad are not allowed to exercise any discretion in the premises, but are required to assign each passenger to some coach or compartment set apart for the exclusive use of his race. If a passenger insists upon going into a coach or compartment not set apart for persons of his race, he is subject to be fined, or to be imprisoned in the parish jail. Penalties are prescribed for the refusal or neglect of the officers, directors, conductors and employes of railroad companies to comply with the provisions of the act.

Only "nurses attending children of the other race" are excepted from the operation of the statute. No exception is made of colored attendants traveling with adults. A white man is not permitted to have his colored servant with him in the same coach, even if his condition of health requires the constant, personal assistance of such servant. If a colored maid insists upon riding in the same coach with a white woman whom she has been employed to serve, and who may need her personal attention while traveling, she is subject to be fined or imprisoned for such an exhibition of zeal in the discharge of duty.

While there may be in Louisiana persons of different races who are not citizens of the United States, the words in the act, "white and colored races," necessarily include all citizens of the United States of both races residing in that state. So that we have before us a state enactment that compels, under penalties, the separation of the two races in railroad passenger coaches, and makes it a crime for a citizen of either race to enter a coach that has been assigned to citizens of the other race.

Thus the state regulates the use of a public highway by citizens of the United States solely upon the basis of race.

However apparent the injustice of such legislation may be, we have only to consider whether it is consistent with the Constitution of the United States.

That a railroad is a public highway, and that the corporation which owns or operates it is in the exercise of public functions, is not, at this day, to be disputed. Mr. Justice Nelson, speaking for this court in *New Jersey Steam Navigation Co.* v. *Merchants' Bank*, 6 *How.* 344, 382, said that a common carrier was in the exercise "of a sort of public office, and has public duties to perform, from which he should not be permitted to exonerate himself without the assent of the parties concerned." Mr. Justice Strong, delivering the judgment of this court in *Olcott* v. *The Supervisors*, 16 *Wall*, 678, 694, said: "That railroads, though constructed by private corporations and owned by them, are public highways, has been the doctrine of nearly all the courts ever since such conveniences for passage and transportation have had any existence. Very early the question arose whether a state's right of eminent domain could be exercised by a private corporation created for the purpose of constructing a railroad. Clearly it could not, unless taking land for such a purpose by such an agency is taking land for public use. The right of eminent domain nowhere justifies taking property for a private use. Yet it is a doctrine universally accepted that a state legislature may authorize a private corporation to take land for the construction of such a road, making compensation to the owner. What else does this doctrine mean if not that building a railroad, though it be built by a private corporation, is an act done for a public use?" So, in *Township of Pine Grove* v. *Talcott*, 19 *Wall.* 666, 676: "Though the corporation [a railroad company] was private, its work was public, as much so as if it were to be constructed by the state." So, in *Inhabitants of Worcester* v. *The Western R. R. Corporation*, 4 *Met.* 564: "The establishment of that great thoroughfare is regarded as a public work, established by public authority, intended for the public use and benefit, the use of which is secured to the whole community, and constitutes, therefore, like a canal, turnpike or highway, a public easement." "It is true that the real and personal property, necessary to the establishment and management of the railroad, is vested in the corporation; but it is in trust for the public."

In respect of civil rights, common to all citizens, the constitution of the United States does not, I think, permit any public authority to know the race of those entitled to be protected in the enjoyment of such rights. Every true man has pride of race, and under appropriate circumstances when the rights of others, his equals before the law, are not to be affected, it is his privilege to express such pride and to take such action based upon it as to him seems proper. But I deny that any legislative body or judicial tribunal may have regard to the race of citizens when the civil rights of those citizens are involved. Indeed, such legislation, as that here in question, is inconsistent not only with that equality of rights which pertains to citizenship, national and state, but with the personal liberty enjoyed by every one within the United States.

The Thirteenth Amendment does not permit the withholding or the deprivation of any right necessarily inhering in freedom. It not only struck down the institution of slavery as previously existing in the United States, but it prevents the imposition of any burdens or disabilities that constitute badges of slavery or servitude. It decreed universal civil freedom in this country. This court has so adjudged. But that amendment having been found inadequate to the protection of the rights of those who had been in slavery, it was followed by the Fourteenth Amendment, which added greatly to the dignity and glory of American citizenship, and to the security of personal liberty, by declaring that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside," and that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." These two amendments, if enforced, according to their true intent and meaning, will protect all the civil rights that pertain to freedom and citizenship. Finally, and to the end that no citizen should be denied, on account of his race, the privilege of participating in the political control of his country, it was declared by the Fifteenth Amendment that "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color or previous condition of servitude."

These notable additions to the fundamental law were welcomed by the friends of liberty throughout the world. They removed the race line from our governmental systems. They had, as this court has said, a common purpose, namely, to secure "to a race recently emancipated, a race that through many generations have been held in slavery, all the civil rights that the superior race enjoy." They declared, in legal effect, this court has further said, "that the law in the states shall be the same for the black as for the white; that all persons, whether colored or white, shall stand equal before the laws of the states, and, in regard to the colored race, for whose protection the amendment was primarily designed, that no discrimination shall be made against them by the law because of their color." We also said: "The words of the amendment, it is true, are prohibitory, but they contain a necessary implication of a positive immunity, or right, most valuable to the colored race—the right to exemption from unfriendly legislation against them distinctively as colored—exemption from legal discriminations, implying inferiority in civil society, lessening the security of their enjoyment of the rights which others enjoy, and discriminations which are steps towards reducing them to the condition of a subject race." It was, consequently, adjudged that a state law that excluded citizens of the colored race from juries, because of their race and however well qualified in other respects to discharge the duties of jurymen, was repugnant to the Fourteenth Amendment. *Strauder* v. *West Virginia*, 100 *U. S.* 303, 306, 307; *Virginia* v. *Rives*, 100 *U. S.* 313; *Ex parte Virginia*, 100 *U. S.* 339; *Neal* v. *Delaware*, 103 *U. S.* 370, 386; *Bush* v. *Kentucky*, 107 *U. S.* 110, 116. At the present term, referring to the previous adjudications, this court declared that "underlying all of those decisions is the principle that the Constitution of the United States, in its present form, forbids, so far as civil and political rights are concerned, discrimination by the general government or the states against any citizen because of his race. All citizens are equal before the law." *Gibson* v. *state of Mississippi*, 162 *U. S.* —.

The decisions referred to show the scope of the recent amendments of the Constitution. They also show that it is not within the power of a state to prohibit colored citizens, because of their race, from participating as jurors in the administration of justice.

It was said in argument that the statute of Louisiana does not discriminate against either race, but prescribes a rule applicable alike to white and colored citizens. But this argument does not meet the difficulty. Every one knows that the statute in question had its origin in the purpose, not so much to exclude white persons from railroad cars occupied by blacks, as to exclude colored people from coaches occupied by or assigned to white persons. Railroad corporations of Louisiana did not make discrimination among whites in the matter of accommodation for travelers. The thing to accomplish was, under the guise of giving equal accommodation for whites and blacks, to compel the latter to keep to themselves while traveling in railroad passenger coaches. No one would be so wanting in candor as to assert the contrary. The fundamental objection, therefore, to the statute is that it interferes with the personal freedom of citizens. "Personal liberty," it has been well said, "consists in the power of locomotion, of changing situation, or removing one's person to whatsoever place one's own inclination may direct, without imprisonment or restraint, unless by due course of law." 1 *Bl. Comm.* *134. If a white man and a black man choose to occupy the same public conveyance on a public highway, it is their right to do so, and no government, proceeding alone on grounds of race, can prevent it without infringing on the personal liberty of each.

It is one thing for railroad carriers to furnish, or to be required by law to furnish, equal accommodations for all whom they are under a legal duty to carry. It is quite another thing for government to forbid citizens of the white and black races from traveling in the same public conveyance, and to punish officers of railroad companies for permitting persons of the two races to occupy the same passenger coach. If a state can prescribe, as a rule of civil conduct, that whites and blacks shall not travel as passengers in the same railroad coach, why may it not so regulate the use of the streets of its cities and towns as to compel white citizens to keep on one side of a street and black citizens to keep on the other? Why may it not, upon like grounds, punish whites and blacks who ride together in street cars or in open vehicles on a public road or street? Why may it not require sheriffs to assign whites to one side of a court-room and blacks to the other? And why may it not also prohibit the commingling of the two races in the galleries of legislative halls or in public assemblages convened for the consideration of the political questions of the day? Further, if this statute of Louisiana is consistent with the personal liberty of citizens, why may not the state require the separation in railroad coaches of native and naturalized citizens of the United States, or of Protestants and Roman Catholics?

The answer given at the argument to these questions was that regulations of the kind they suggest would be unreasonable, and could not, therefore, stand before the law. It is meant that the determination of questions of legislative power depends upon the inquiry whether the statute whose validity is questioned is, in the judgment of the courts, a reasonable one, taking all the circumstances into consideration? A statute may be unreasonable merely because a sound public policy forbade its enactment. But I do not understand that the courts have anything to do with the policy or expediency of legislation. A statute may be valid, and yet, upon grounds of public policy, may well be characterized as unreasonable. Mr. Sedgwick correctly states the rule when he says that the legislative intention being clearly ascertained, "the courts have no other duty to perform than to execute the legislative will, without any regard to their views as to the wisdom or justice of the particular enactment," *Stat. & Const. Constr.* 324. There is a dangerous tendency in these latter days to enlarge the functions of the courts, by means of judicial interference with the will of the people as expressed by the legislature. Our institutions have the distinguishing characteristic that the three departments of government are co-ordinate and separate. Each must keep within the limits defined by the Constitution. And the courts best discharge their duty by executing the will of the law making power, constitutionally expressed, leaving the results of legislation to be dealt with by the people through their representatives. Statutes must always have a reasonable construction. Sometimes they are to be construed strictly; sometimes, literally, in order to carry out the legislative will. But however construed, the intent of the legislature is to be respected, if the particular statute in question is valid, although the courts, looking at the public interests, may conceive the statute to be both unreasonable and impolitic. If the power exists to enact a statute, that ends the matter so far as the courts are concerned. The adjudged cases in which statutes have been held to be void, because unreasonable, are those in which the means employed by the legislature were not at all germane to the end to which the legislature was competent.

The white race deems itself to be the dominant race in this country. And so it is, in prestige, in achievements, in education, in wealth and in power. So, I doubt not, it will continue to be for all time, if it remains true to its great heritage and holds fast to the principles of constitutional liberty. But in view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. The humblest is the peer of the most powerful. The law regards man as man, and takes no account of his surroundings or of his color when his civil rights as guaranteed by the supreme law of the land are involved. It is, therefore, to be regretted that this high tribunal, the final expositor of the fundamental law of the land, has reached the conclusion that it is competent for a state to regulate the enjoyment by the citizens of their civil rights solely upon the basis of race.

In my opinion, the judgment this day rendered will, in time, prove to be quite as pernicious as the decision made by this tribunal in the Dred Scott case. It was adjudged in that case that the descendants of Africans who were imported into this country and sold as slaves were not included nor intended to be included under the word "citizens" in the Constitution, and could not claim any of the rights and privileges which that instrument provided for and secured to citizens of the United States; that at the time of the adoption of the Constitution they were "considered as a subordinate and inferior class of beings, who had been subjugated by the dominant race, and, whether emancipated or not, yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the government might choose to grant them.' 17 *How.* 393, 404. The recent amendments of the Constitution, it was supposed, had eradicated these principles from our institutions. But it seems that we have yet, in some of the states, a dominant race—a superior class of citizens, which assumes to regulate the enjoyment of civil rights, common to all citizens, upon the basis of race. The present decision, it may well be apprehended, will not only stimulate aggressions, more or less brutal and irritating, upon the admitted rights of colored citizens, but will encourage the belief that it is possible, by means of state enactments, to defeat the beneficient purposes which the people of the United States had in view when they adopted the recent amendment of the Constitution, by one of which the blacks of this country were made citizens of the United States and of the states in which they respectively reside, and whose privileges and immunities, as citizens, the states are forbidden to abridge. Sixty millions of whites are in no danger from the presence here of eight millions of blacks. The destinies of the two races, in this country, are indissolubly linked together, and the interests of both, require that the common government of all shall not permit the seeds of race hate to be planted under the sanction of law. What can more certainly arouse race hate, what more certainly create and perpetuate a feeling of distrust between these races, than state enactments, which, in fact, proceed on the ground that colored citizens are so inferior and degraded that they cannot be allowed to sit in public coaches occupied by white citizens? That, as all will admit, is the real meaning of such legislation as was enacted in Louisiana.

The sure guarantee of the peace and security of each race is the clear, distinct, unconditional recognition by our governments, national and state, of every right that inheres in civil freedom, and of the equality before the law of all citizens of the United States without regard to race. State enactments, regulating the enjoyment of civil rights, upon the basis of race, and cunningly devised to defeat the legitimate results of the war, under the pretense of recognizing equality of rights, can have no other result than to render permanent peace impossible and to keep alive a conflict of races, the continuance of which must do harm to all concerned. This question is not met by the suggestion that social equality cannot exist between the white and black races of this country. That argument, if it can be properly regarded as one, is scarcely worthy of consideration; for social equality no more exists between two races when traveling in a passenger coach or a public highway than when members of the same races sit by each other in a street car or in the jury box, or stand or sit with each other in a political assembly, or when they use in common the streets of a city or town, or when they are in the same room for the purpose of having their names placed on the registry of voters, or when they approach the ballot box in order to exercise the high privilege of voting.

There is a race so different from our own that we do not permit those belonging to it to become citizens of the United States. Persons belonging to it are, with few exceptions, absolutely excluded from our country. I allude to the Chinese race. But by the statute in question a Chinaman can ride in the same passenger coach with white citizens of the United States, while citizens of the black race in Louisiana, many of whom, perhaps, risked their lives for the preservation of the Union, who are entitled, by law, to participate in the political control of the state and nation, who are not excluded, by law or by reason of their race, from public stations of any kind, and who have all the legal rights that belong to white citizens, are yet declared to be criminals, liable to imprisonment, if they ride in a public coach occupied by citizens of the white race. It is scarcely just to say that a colored citizen should not object to occupying a public coach assigned to his own race. He does not object, nor, perhaps, would he object to separate coaches for his race, if his rights under the law were recognized. But he does object, and he ought never to cease objecting, that citizens of the white and black races can be adjudged criminals because they sit, or claim the right to sit, in the same public coach on a public highway.

The arbitrary separation of citizens, on the basis of race, while they are on a public highway, is a badge of servitude wholly inconsistent with the civil freedom and the equality before the law established by the constitution. It cannot be justified upon any legal grounds.

If evils will result from the commingling of the two races upon public highways established for the benefit of all, they will be infinitely less than those that will surely come from state legislation regulating the enjoyment of civil rights upon the basis of race. We boast of the freedom enjoyed by our people above all other peoples. But it is difficult to reconcile that boast with a state of the law which, practically, puts the brand of servitude and degradation upon a large class of our fellow citizens, our equals before the law. The thin disguise of "equal" accommodations for passengers in railroad coaches will not mislead any one, nor atone for the wrong this day done.

The result of the whole matter is, that while this court has frequently adjudged, and at the present term has recognized the doctrine, that a state cannot, consistently with the constitution of the United States, prevent white and black citizens, having the required qualifications for jury service, from sitting in the same jury box, it is now solemnly held that a state may prohibit white and black citizens from sitting in the same passenger coach on a public highway, or may require that they be separated by a "partition," when in the same passenger coach. May it not now be reasonably expected that astute men of the dominant race, who affect to be disturbed at the possibility that the integrity of the white race may be corrupted, or that its supremacy will be imperiled, by contact on public highways with black people, will endeavor to procure statutes requiring white and black jurors to be separated in the jury box by a "partition," and that, upon retiring from the court room to consult as to their verdict, such partition, if it be a moveable one, shall be taken to their consultation room, and set up in such way as to prevent black jurors from coming too close to their brother jurors of the white race. If the "partition" used in the court room happens to be stationary, provision could be made for screens with openings through which jurors of the two races could confer as to their verdict without coming into personal contact with each other. I cannot see but that, according to the principles this day announced, such state legislation, although conceived in hostility to, and enacted for the purpose of humiliating citizens of the United States of a particular race, would be held to be consistent with the constitution.

I do not deem it necessary to review the decisions of state courts to which reference was made in argument. Some, and the most important of them are wholly inapplicable, because rendered prior to the adoption of the last amendments of the constitution, when colored people had very few rights which the dominant race felt obliged to respect. Others were made at a time when public opinion, in many localities, was dominated by the institution of slavery; when it would not have been safe to do justice to the black man; and when, so far as the rights of blacks were concerned, race prejudice was practically the supreme law of the land. Those decisions cannot be guides in the era introduced by the recent amendments of the supreme law, which established universal civil freedom, gave citizenship to all born or naturalized in the United States and residing here, obliterated the race line from our systems of governments, national and state, and placed our free institutions upon the broad and sure foundation of the equality of all men before the law.

I am of the opinion that the statute of Louisiana is inconsistent with the personal liberty of citizens, white and black, in that state, and hostile to both the spirit and letter of the Constitution of the United States. If laws of like character should be enacted in the several states of the Union, the effect would be in the highest degree mischievous. Slavery, as an institution tolerated by law would, it is true, have disappeared from our country, but there would remain a power in the states, by sinister legislation, to interfere with the full enjoyment of the blessings of freedom; to regulate civil rights, common to all citizens, upon the basis of race; and to place in a condition of legal inferiority a large body of American citizens, now constituting a part of the political community, called the people of the United States, for whom, and by whom through representatives, our government is administered. Such a system is inconsistent with the guarantee given by the Constitution to each state of a republican form of government, and may be stricken down by congressional action, or by the courts in the discharge of their solemn duty to maintain the supreme law of the land, anything in the constitution or laws of any state to the contrary notwithstanding.

For the reasons stated, I am constrained to withhold my assent from the opinion and judgment of the majority.

BISHOPS RESIDENCES.

Bishop H. M. Turner, 30 Young street, Atlanta, Ga.

Bishop W. J. Gaines, D. D., 360 Houston street, Atlanta, Ga.

Bishop B. W. Arnett, D. D., Wilberforce, Ohio.

Bishop B. T. Tanner, D. D. LL. D., 2908 Diamond street, Philadelphia, Pa.

Bishop Abraham Grant, D. D., 228 Fort street, Atlanta, Ga.

Bishop B. F. Lee, D. D. LL. D., Waco, Texas.

Bishop M. B. Salters, D. D., Columbia, S. C.

Bishop J. A. Handy, D. D., 614 Troup avenue, Kansas City, Kan. tf.

OUR SENTIMENTS, H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side,
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

What of the Future? Where are We Drifting?

Serious Meditations on the Future of the Negro Race in Every Land.

BY REV. A. L. RIDGEL, A. B., P. E.

Editor Voice of Missions:

In the midst of multitudinous duties, with weighty personal obligations devolving upon me, confronted with strong opposition to the advancement of my work, I pause to reflect and meditate upon the future of my oppressed race, scattered throughout the world. It is generally conceded that the race question, so far as the Negro is concerned, does not reach beyond the limits of the United States of America; in all other countries where they are found, they are recognized in proportion to their ability. The color of the skin does not serve as a barrier to exclude them from society and the higher walks of life. In Europe a man of color can freely enter the best society, marry and intermarry without fear or molestation. Just the other day an educated African of the Bassa tribe came over from England with a respectable white wife, and she appears to be much devoted to him. I can name a dozen of similar cases. In France the same privilege is accorded persons of color. In fact, nowhere in the vast domains of Europe is the Negro so proscribed, hated and persecuted as he is in North America.

But, with all this in our favor, with the splendid treatment given our people in Europe, there is, to my mind, an approaching crisis, which if not averted, will crush us beneath the feet of the other nations of the land.

That we are near voluntary slavery in the United States, needs no argument to prove; that we have no future manhood in that country is evident; that our condition there grows more and more alarming with each revolving year, does not require a philosopher to discern. North and south laws are enacted against us. We have no interest that the white man is bound to respect. Culture, refinement and wealth fail to ameliorate our condition, but rather serve as "fuel added to flames." Bishops, doctors, professors, lawyers and authors are all the innocent victims of race hate and proscription. Worse of all, our women are unprotected. They are subjected to insults, without the power to resist. Thousands of them are hurrying down the awful vortex of degradation and eternal ruin. Scores of them are used as human vehicles to convey away the filthy passions of unprincipled white men. These things occur right under our noses; we dare not open our mouths against them; we simply look on and pass with a deep sigh. Illegitimate blood courses through the veins of our best society; some of the leaders of the race cry: Amalgamate! amalgamate!

Negro men are almost daily being murdered like dogs; their bereaved and destitute families are left without sympathy or remuneration. White men carry on their work of debauchery among the weaker classes of our females with impunity, but Negro men are murdered if they are even suspected of the most innocent familiarity with white women. Colored children are not free from the ravages of lynchers; there are cases on record where harmless colored children, while playing in the streets with white children, were, on the most trivial pretense, seized and put in jail, charged with rape. A white woman in Washington City, almost beneath the dome of the nation's capitol, shoots down a colored child who had committed the grave crime of picking up a fallen pear near the roadside. She goes before the court, all stained with innocent blood, pays $500 and spends two hours in the parlor of the city jail, which was the price of innocent Negro blood. However, the blood of little Earnest Green cost more than that of our blessed Savior, which, after all, affords some consolation. We are charged with rape and not allowed a hearing before the courts of the land. Under the cover of night a mob hurries the unfortunate mortal to his eternal home. He is denied a burial and his body is given to the greedy vultures and beasts of prey.

The laws of discrimination are written everywhere. Caste and race hate have become hereditary evils. White children are born with an infernal hate for Negroes, and Negro children are born with a mortal fear of white people. Such conditions are natural. The white father begets his son with an insatiate hate for Negroes. He comes to his bed furious from the scene of mob violence, and, according to all the laws of nature and heredity, the child will inherit these passions so manifest in the father. The Negro, tortured, outraged, humiliated, unnerved and unmanned, because of the treatment received at the hands of his persecutors, comes to his bed full of fear; in his dreams he sees masked men, with Winchesters, hot upon his track; he tosses to and fro on his slumbering couch under the influence of this visionary danger. He becomes a father while this mortal dread of the white man pervades his entire being. His son inherits his fear and is born a coward, ready to fly from the approach of his implacable foe. Thus, as Bishop Turner says, "a race of cowards are thrust upon us."

The very Bible is contorted and perverted and made to support many of the wicked devices of our enemies. Authentic history has been robbed and scandalized in order to humiliate the Negro. Newspapers have become infernal firebrands hurled into our midst to confuse and confound us; paintings, sculpture, books and magazines are all used, more or less, to establish the supposed inferiority of the black race; religion and the gospel have become in many instances open mockeries and a travesty on the attribute of divine justice; prayers in many respects have become blasphemous and contemptible in the ears of Almighty God; the communion cup and the broken body of our blessed Savier are polluted by the touch of hands stained with innocent blood; the once sacred songs of Zion have lost their sweetness and responsive chord—for everywhere the white man's prejudice is manifest. Its venom has killed the gospel and all but damned the church. The awful scourge goes on, sweeping everything before it. Our very existence as a nation, or rather as a race, is threatened. Negroes deplore their color; mothers are becoming ashamed of black babes; husbands regret having married black women; wives hurl insulting epithets at their husbands because their skin is black; preachers of the gospel are forced to turn away from the sacred altars of the church, because the blood of the proud Caucasian does not course their veins.

Our people see and know these things, but we are afraid to condemn them. There are good people among us who deplore our condition and shed the tears of sorrow over the past, writhe over the condition of the present and shudder for the future. Our preachers are afraid to preach a plain gospel; they carry pent-up vengeance in their bosoms from year to year; our editors cannot but tamely expose these evils in the columns of their papers. Many of them are miserable cowards and stand ready to cater to any whim of the white man. We have hundreds of Negro traitors who will lead a white mob to the peaceful home of their own fellow man. They will do anything to gain the pretended favor of the white man. Some of them have been known to participate in lynching their own people; others have been known to barter off the virtue of their wives and daughters to white men for money, whisky and cigars. These things are awful!

Away up in New England, the home of the noble abolitionists, a bishop was refused a meal of victuals because he was black. Thus it is. Awful! awful! awful!

But let us turn away from this dark picture, to behold the tendency of things here in Africa. European greed for colonial territory is rapidly bringing Africa to the feet of the white man.

The acquisition of wealth and power has caused Europeans to endure the rigors of this climate and every other unavoidable inconvenience. There are thirty thousand Europeans in Cape Colony today. They have constructed railroads, telegraphs, etc. The native population has been thoroughly subdued and are now subject to the dictum of their exotic masters. The Dutch have control of Transvaal, one of the most wealthy sections of this vast continent; they have enacted a law which prevents persons of color from becoming citizens of the South African Republic. Belgium owns all of the vast Congo Free States. The French, with Catholicism in one hand and anarchy in the other, have conquered Dahomey, exiled her king, and are gathering the wealth of that great country. The English are now slaughtering the natives in Matebele, and will, beyond doubt, get entire possession of that country. Mashonoland and Ashantee were both made to bow, and acknowledge the British flag. The king of Ashantee was forced to put his royal head between the legs of the late Prince Henry, of Battenburg, as a token of complete surrender and humiliation. All of West Africa belongs to Europe, save Liberia, which today stands between the two great national lions of Europe—England and France—each anxious to hoist their flags along her coast and proclaim her a European colony.

Liberia is the only resort for civilized Negroes on all of the vast continent of Africa. Our little republic stands here today at the mercy of Europe. We cannot go to war with any of those vast nations. Thirty thousand civilized persons comprise our population. What are we to do? Our brethren in America manifest no interest in the perpetuation of this government; they pronounce it a failure. Everywhere we turn the proud Caucasian holds sway; Hayti, Liberia and San Domingo are the only efforts the Negroes of the world are making to manipulate a civilized government.

What does all this mean to the Negro? What will be the possible results of all these territorial conquests of the white race? It means this: Soon the Negro will have no flag to which he can flee for protection, and on which he can gaze with pride; the possibility of a Negro nationality will be forever gone, and we will be left without wealth, power or respect. Mind what I say: Soon we will be doomed as a nation. Africa is nearly gone. Only Liberia remains for our brethren in exile. Will you come and strengthen her fortifications? Will you come and help extend her borders? Oh, what is to become of my poor race?

Monrovia, Liberia, W. C. A., June 2, 1896.

TO AFRICA ONCE MORE.

Bishop Taylor's Strange Journey.

(San Francisco Chronicle.)

Bishop Wm. Taylor, the venerable Methodist Bishop of Africa, who was declared ineffective about a month ago by the general conference of the church and was suspended in the superintendence of the African mission by the election of Bishop Hartzell, has just taken a step which is almost dramatic under the circumstances, but wholly in keeping with his reputation for zeal and energy.

News has been received by the Bishop's family in Alameda that he has embarked from New York by the steamship Lucania for the Cape of Good Hope on a journey which will take him nearly 7,000 miles. It was expected when he was retired at the age of 75, that he would rest on his laurels and probably make his home in Alameda; but having been relieved of the care of the 50 missions which he has founded in the last 12 years in West Central Africa, his health has improved, and he says he feels as free as a bird. He is making his present expedition "on his own hook," as he expresses it, paying his own expenses. His plan is to visit first the Kaffir and Zulu missions of the Wesleyan church in South Africa where over 7,000 natives were converted in less than a year in his revival services 30 years ago. Afterward he will work north into Matabeleland and into unexplored territory in the heart of Africa, where he hopes to meet Bishop Hartzell, who will proceed inland from the west coast. After visiting the principal stations, it is his plan to push on into unexplored territory and found new missions, so remote that they will not conflict with those already established. Bishop Taylor will probably go as Livingstone did—alone—save for a few native carriers, unarmed, and with only his message of peace to protect him from the wild and warlike tribes through whose countries he must pass.

After leaving the more civilized portion of south Africa, the journey will have to be made on foot, and will become hazardous after leaving the Matabele.

Rev. James M. Henderson, D. D., formerly of Detroit, Mich., has been appointed president of Morris Brown College, Atlanta, Ga. Dr. Henderson is a man of great learning and of superior ability. He is the peer of any college or university president in the land, regardless of color or nationality. He was appointed to the same position by Bishop Grant some two years ago, but could not then adjust his affairs to accept.

Mr. C. A. Peters, of Madison Station, Miss., writes in very complimentary terms of Rev. A. W. Turner, his pastor. He regards him a ministerial cyclone.

The Status of the Negro.

BY REV. G. R. TROWER.

Mr. Editor—Will you give me place in your paper just to say a word for my church and Sunday school. We have on roll about sixty-five members; we can count about twenty-five active, that is worth something to the church. We have a fine Sunday school in good working order. We have a missionary society connected with the Sunday school; it is doing a good work. We have $10 on hand for missionary fields. We expect to have $25 or $30 by the next conference, which will meet at New Port, Ark.

My visit to the general conference, while in council with the brain of this great church, I was inspired with a greater zeal than ever I was before to work for the church more in every department. I have been in the pastoral of the church for 19 years and I have met every conference, and by this time I have some knowledge of the needs and wants of the church, yet I have said very little about it, as I had to learn everything I know about it. I have kept my mouth shut until now, not because I did not see and know something to say, but was learning what to say. Now, let me say this: I am determined to wake up and to work and do more than ever before. The Voice of Missions is its name, but if it continues under the management of Bishop Turner, will become the voice of God against all wrong-doings. I often say, in reading it, "what would be the state of things if we had 300 Bishop Turners that would speak out against every conceivable devilish, mean thing done against the Negro?" What a change would be in this land; for The Voice of Missions is the only Negro paper that has the manhood to speak for the Negro's rights in this country, and yet, while he speaks as he does, he can go anywhere in the United States and be respected among all classes of people. Why is it? Is it because God is with him, and would be with more of us if we would show our manhood? Come, let us get up and out and take a stand against everything that is going on against us. Speak; if we die for it—we will leave behind us a name that we died for the right, and the world will see that we died for the right.

God bless Bishop Turner, and may he live long to advocate the rights of his race. If I was able I would place The Voice of Missions in the hands of every Negro reader in the United States. Hold up your hands and cry out for the right. God will come to help those who put their trust in him.

Now, a word about Jonesboro, Ark. The Negroes are not allowed to go outside of the town to get work and to do work. Only two schools in the county for Negroes. I am doing all I can to get them to leave this county and go where they can get work, and be free. I tell them this, "the man that is got nothing, and don't want anything, he ought to stay where he can't get anything; but the man that wants to be something, he ought to go where he can get something and be something in this world." I would not stay in this town 24 hours if I could get away by an honorable discharge from my post,

Jonesboro, Ark.

TO THE VOICE OF MISSIONS.

To The Woman' Home and Foreign Missionary Societies of the Fourth Episcopal District, Michigan Conference:

Dear Sisters—I now appeal to you through the columns of our beloved Voice of Missions. Our fourth quarter is drawing rapidly to a close. Our annual conference econvenes in Ann Arbor, Mich., Wednesday, August 26. We must, as has been our custom, make our quarterly report. Let us be up and doing and see if our report of August cannot exceed that of May.

We have had a long quarter to work, owing to our convention meeting one month earlier than usual. We hope to bring in a glorious report, stronger in numbers and larger in finance.

If you have been idly dreaming, awake, and for the battle prepare. Let each society send in a full report to the corresponding secretary, and money to state treasurer, by August 22nd.

"If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
And set the echoes ringing."

Estelle M. Alexander, Cor. Sec.,
643 Antoine St., Detroit, Mich.

July 5, 1896.

Cyclone Wrecks a Church in Oklahoma.

Perry, Oklahoma., June 29.

Editor Voice of Missions:

Sir—Please allow me space to send an open letter to my many friends. Brothers and sisters, no doubt you would like to hear from us. In the month of May last we bought a building 20x36 feet, and on the 23d of May we bought two lots upon which to set this building for the worship of God. On the 16th of June, '96, we succeeded in getting the building on the lots. That same night this section of the country was visited by a cyclone. Our building, which cost us $100, was blown from the trucks and the west side broke half in two. We will remodel the building and it will make us a very nice church when completed, with three windows on each side, a bay window in the end and a belfry in front. The board of education has given us permission to hold meetings in the old high school building, corner E. and 9th streets, until we can get the church prepared for services again. We are in need of all the help that we can get now to aid us in erecting the Mt. Olive A. M. E. church, corner H. and 9th streets.

Your obedient servant, brother in Christ and for his church,

B. C. Combess.

The Christian Recorder has greatly improved of late, and inasmuch as the members of General Conference pledged every pastor in the church to get ten subscribers if the price was reduced to $1, they will have no excuse should they fail upon the ground that the paper is not interesting and instructing. We shall expect to hear of Dr. Henderson reporting ten thousand addition every month till it reaches forty-five thousand.